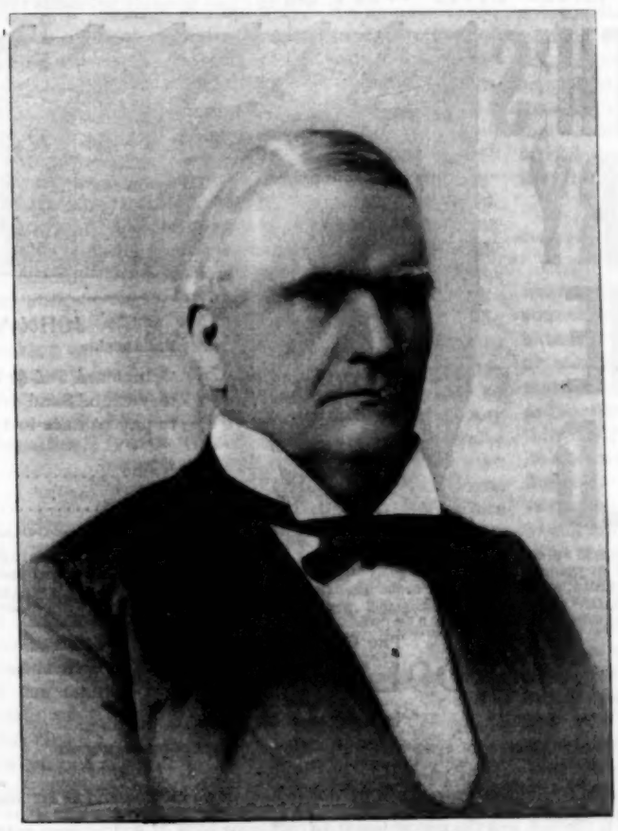
Rev Chas E Hall
Jan99

Zion's Herald

Wednesday, May 4, 1898



Rev. John Lanahan, D. D.

HOME MISSION NOTES

—It is said that there are about 1,500 Chinese slave girls on the Pacific Coast. The Woman's Home Missionary Society supports a Rescue Home and day school in San Francisco. Children of Mongolians are not generally admitted to the public schools of California. There is a State law against it, though there is supposed to be one school kept open especially for them. This is not always done, and when open, it is not properly cared for.

—A little girl in one of the Homes of the W. H. M. S. said gravely, one day: "There are three kinds of people in this world — white folks, black folks, and our teachers." One of the teachers in a "way down South" Home writes: "I sometimes wonder how it would seem to my friends if on their way to church, on Sunday morning, with a quiet, orderly band of girls, they should be shouted at and insulted by groups of children and young people from piazzas and doorways of respectable residences! There is a wide difference between living in the heart of things and spending a few days on the edges!"

—Now and then a Methodist sister is heard to say, "I know very little about the Woman's Home Missionary Society." There is no necessity for such lack of knowledge. All who love our Lord and our country should know what is being done for home missions. The W. H. M. S. will send a complete set of samples of leaflets, for postage only, to those desiring information. Send four cents for samples to Miss Van Marter, 150 Fifth Ave., New York city. Six cents will bring you a copy of the inspiring Annual Report of the Society. Miss Mary Belle Evans will send free samples of the papers published by the Society. Address her at Delaware, Ohio.

—"How Help Home Missions" is the title of a new two-page leaflet just issued by the Woman's Home Missionary Society. It is a companion to "Why Help Home Missions," and is not only "A Call to Organize," as its sub-title denotes, but will prove an actual help in organization, giving hints, suggestions, etc. It will be sent for postage only, at the rate of three cents per hundred, on application to Miss Van Marter, 150 Fifth Ave, New York.

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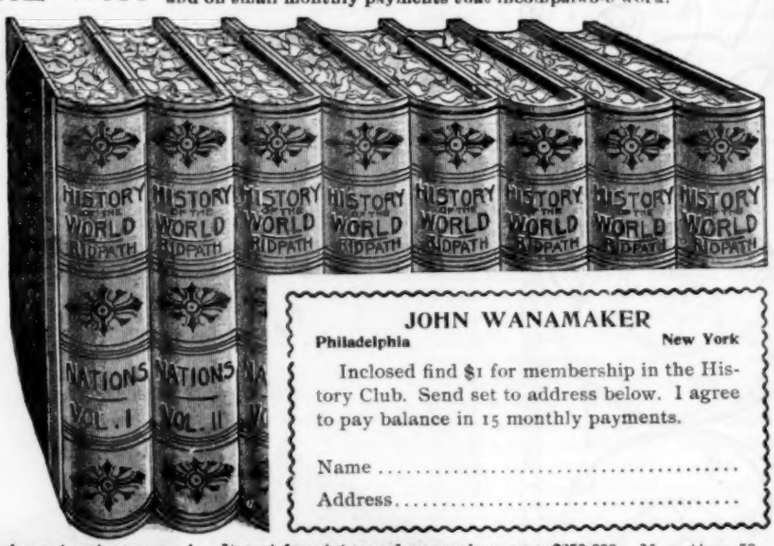

JOHN WANAMAKER
Philadelphia New York

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Philadelphia JOHN WANAMAKER New York

Zion's Herald

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Zion's Herald

CHARLES PARKHURST, Editor
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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Anglo-Saxon Predominance

The value of Great Britain's moral support and friendliness in our effort to expel Spain from this Continent is more or less measured by the splendid preponderance of that Power over any other. In a recent address given in London the assertion was made that, taking the British Empire as a whole, it occupies one-fifth of the globe and contains one-fifth of the human race, or 350,000,000 people. In area it is three times the size of Europe, and three and a half times the size of this country. No wonder the European powers hesitate to take any action which Great Britain would deem unfriendly. If our policy permitted an alliance with England for any unselfish course of action looking to the betterment of the world at large, it would require no resort to arms to carry it through. The Anglo-Saxon race acting as a unit would be simply irresistible.

Further Concessions in China

England and Japan are the favored ones this time, and both will be considerably enriched. The vast Shansi coal and iron fields in Northern China, containing an estimated amount of anthracite sufficient to meet the coal consumption of the world for two thousand years, have been leased by a group of English capitalists, after a long diplomatic tussle with Russia and France. This acquisition makes Great Britain the virtual master of the Pacific, commercially speaking, for there are no similar deposits of any value near the coast. With her railroad now building through the Shansi province, and the coming possession of Wei-hai-wei, her hold on northern China is secure, and Russian advance southward is checked. Japan has also received a very substantial concession. The province of Fo-kien, opposite Formosa, is not to be alienated to any other power — that is, it is to pass under her protectorate. This gives her what she has always desired, a foothold on the Asian mainland. Her portion will consist of about 40,000 square miles, with the two valuable ports of Amoy and Foochow, and the practical control of the Formosa Channel. There is plenty of room now for the commercial expansion of this growing insular power. With this concession to Japan the distribution of the seacoast ports and provinces of China is practically completed.

New Ideas About Metals

Some years ago an English scientist — Dr. W. J. Russell — made the astonishing discovery that metals and various other substances left a permanent record of their surfaces if placed in contact with photographic plates and left for some time in the dark. A few weeks since, the learned Doctor, in the Bakerian lecture before the Royal Society, gave facts even more astonishing of this strange photography. He demonstrated that a newspaper cutting, a piece of wood one hundred years old, a polished sheet of zinc, any sort of metal or substance in short, would limn itself on a photographic plate in the dark, even without being in contact — even with thin sheets of such substances as gelatine, celluloid and collodion interposed. The Doctor's conclusions are that each substance constantly gives off at ordinary temperature its own peculiar gas or vapor, "which acts upon the silver salts of the sensitive plate in precisely the same manner as light itself." The plate simply discovers them. These emanations are so infinitesimally small that no balance, however delicate, detects any loss of weight or substance. A singular experiment was shown. A sheet of zinc was cut in the shape of the traditional ghost. It was laid on a piece of white cardboard for a time. The cardboard, which showed no sign of zinc, was then placed in contact with a photographic plate in a dark chamber, with the surprising result that a black ghost was distinctly visible upon it! It seems proven that every substance emits its own vapor.

Individual Cases of Patriotic Enlistment

The President is empowered to enlist 3,000 volunteers from the country at large, independent of the quotas allotted to the different States under his call. One of the earliest to take advantage of this opportunity was the well-known New York millionaire, Mr. John Jacob Astor. He not only offered his yacht to the Government at its own price, and the free transportation of troops over the Western railroads which he operates, but he promised to raise and equip a battery of artillery, and has applied to be appointed on the staff of the first General ordered to Cuba. Assistant Secretary Roosevelt is another applicant. He proposes to resign office, recruit a Western regiment of cowboys, or "rough riders" — men seasoned for immediate use — and go with them promptly to the front as their lieutenant colonel. The explorer William Astor Chanler lost no time in raising a regiment of volunteers in New York city, and the Wall Street brokers and bankers evinced a similar patriotic diligence; their commanding officer has not yet been selected. Irish citizens in this city, at a meeting held in Faneuil Hall last week, "almost fought" to place their names first on the roll of the proposed "Boyle O'Reilly Battalion." Simultaneously, in Virginia, Col. R. C. Marshall, a well-known ex-Confederate, was seeking authority to recruit a brigade of colored troops, to be known as "Marshall's black battering ram." Were it not for the danger of fever, advantage would probably be speedily taken of this enthusiasm; but, with the possible exception of the cowboys, it is not believed that any volunteers will be exposed to the decimation of disease; they will be drilled and kept in home camps until that danger is over.

Courage Required Below Decks

Under the changed conditions of naval warfare fully one-half the enlisted personnel on board some ships is non-combatant. Because of the increased use of machinery, an English expert estimates that since thirty years ago the proportion of non-combatants has risen "from 7 per cent. to 57 per cent." And he cites a ship of the type of the "Magnificent," "which has 67 single engines and 78 double engines, so that the importance of the non-combatants is obvious." But this change of the motor power and much of the gun-machinery from the deck to below decks, while it prevents active participation in actual fighting, requires no less courage and involves no less strain. The uncertainty as to what is going on above their heads, the exciting and rapid orders sent below, the danger of a shell penetrating to the engine room, the difficulty of escape in case the ship is torpedoed, the extreme probability of being roasted by live steam should the boilers be pierced by a missile — these and other dangers render the lot of those immured below during a naval combat one fully as exacting on the nerves as is that of those who carry on the fight on deck.

The Naval Bill

This regular appropriation measure emerged from a conference committee of the two houses last week carrying an aggregate of nearly $57,000,000, or more than twice what it was last year. It authorizes the building of three sea-going battle-ships, each of 11,000 tons' displacement; four coast-defence monitors; sixteen torpedo-boat destroyers; twelve torpedo boats; and one gunboat for the

Great Lakes — a very generous and judicious provision for increasing our naval strength. The building of five dry docks — at Portsmouth, Boston, League Island, Mare Island (Cal.), and at Algiers (La.), was also authorized. An appropriation of $1,000,000 towards rebuilding the Annapolis Naval Academy was included in the bill. During the war exigency the Secretary is permitted to add to the enlisted personnel as may be necessary, and to appoint an unlimited number of warrant machinists. Officers of line and staff of and below the grade of commander may be appointed from civil life; Marine officers of and below the grade of captain may also be appointed. The Marine force is to be increased by 1,500 privates, 60 gunnery sergeants, and 40 corporals.

A War Department Deficiency

Secretary Alger estimates that the increased expense in his Department during the next two months, or to the end of the fiscal year, will amount to $34,000,000. This includes the pay and subsistence of the volunteers, and of the additional regulars needed to raise the army to a war footing of 61,000 men, transportation, clothing, camp and garrison equipage, arms and ammunition, horses for cavalry and artillery, etc., etc. The $50,000,000 emergency appropriation is very nearly exhausted. The deficiency estimate submitted by the Secretary will probably be included in the General Deficiency bill and passed without delay.

"The Sinews of War"

Not without opposition, and with a final vote far from unanimous, the National House passed on Friday last a bill "to provide ways and means to meet war expenditure." The bill proposes a popular ten-twenty 3 per cent "coin" bond issue of $500,000,000 (lowest denomination to be $25). It also authorizes the Secretary of the Treasury to borrow $100,000,000, if necessary, on 3 per cent. one-year Treasury certificates. It further provides for increased internal revenue taxation of beer, tobacco, cigars, with a license tax on dealers in the last-named two articles; stamp duties on legal instruments, stock transfers, bank checks, etc.; stamp taxes on domestic wines, chewing gum, mineral waters, proprietary medicines and beverages not now taxed; a tax also on telephone messages; together with increased tonnage and passenger tax on vessels engaged in foreign trade — from all of which it is expected that nearly $100,000,000 will be derived. Pending debate on the bill, efforts were made to strike out the bond section, to substitute for it a greenback issue, to coin the seignorage, to recommit with instructions to insert an amendment providing for a tax on incomes — all of which were either voted down or ruled out. On the final vote, which stood 181 to 131, all Republicans present and voting were recorded as affirmative except two; all Democrats present and voting were recorded as negative except six; all the Populists voted against the bill. How it will fare in the Senate remains to be seen. That the bond proposition will be antagonized goes without saying. It is, to say the least, deplorable that party predilections should, in the exigency which has come upon us, hinder unanimity. The Congress that declared war, and voted without a dissenting ballot a preliminary appropriation of $50,000,000, ought not to split or waver now that the real stress has come.

The Reconnoissance of Matanzas

Intelligence having reached Admiral Sampson that the Spaniards were erecting batteries at the mouth of the harbor of Matanzas, that officer proceeded thither on the 25th ult. in the "New York," drew their fire (thus ascertaining their disposition and strength), and replied to it. The action lasted about twenty minutes, and was participated in by the cruiser "Cincinnati" and the monitor "Puritan." The batteries were demolished and silenced. How much damage was done, and how many were killed, was not ascertained. Neither of the attacking ships was hit, though they lay broadside on and at easy range. The engagement, if it were worthy of the name, demonstrated the accuracy and effect of American naval gunnery, and the decided inferiority of the artillerists in the Matanzas battery. It also showed that, after countermining the harbor, our ships can enter it and capture the town with scarcely any effective resistance or loss.

The Expedition to Cuba

No official information of any intended movement has been published at this time of writing. The War Department very discreetly conceals, as far as possible, its plans. It is inferred, however, from the concentration of troops of the regular army at Tampa, the hiring of transports, and the orders given to individual officers, that by the time this paper reaches our readers a military expedition of from 5,000 to 10,000 strong will have been landed at some point in Cuba, at present unknown, for the purpose of establishing a base of supplies from which to provide the Cuban army with munitions of war and the reconcentrados with food. Brigadier General William R. Shafter, U. S. A., will, it is understood, command the landing force, which will consist of four troops of cavalry, eight batteries of artillery and eight regiments of infantry, beside a strong contingent of Marines. An auxiliary expedition of Cubans will accompany the United States force — perhaps form a part of it. The detail of Lt. Col. Ludlow of the Engineer corps of the army, with a part of the Engineer battalion at Willets Point, N. Y., indicates that the War Department intends to fortify the proposed base of supplies.

The Tonnage and Passenger Tax.

Under existing law foreign vessels entering our ports from countries in American waters, including the Bermudas and the Hawaiian Islands, pay at each entry a tax of three cents per ton; all others pay a tax of six cents per ton. This exaction has been regarded as very moderate, considering the rates paid abroad, and considering also the fact that nine-tenths of our carrying trade is done by subsidized foreign vessels. In the new war revenue measure this tax is increased to eight cents per ton for vessels of the first class named above, and to twenty cents per ton for vessels of the second class. Moreover, the President is not permitted, as under the old law, to reduce this tax, at his discretion, to a parity with what is charged our vessels abroad. The proposed law exacts the rates charged by France, but demands a little higher rate than that charged by Great Britain. It also contemplates taxing the steamship lines for every ticket sold on this side of the Atlantic — $1 for tickets sold for $30 or less, $5 for tickets sold for more than $30. This proposed increase of tonnage rates has excited great resentment abroad. The matter has been discussed in the House of Commons. The British and French ambassadors to this country are reported to have received instructions to effect, if possible, a modification of this excessive increase. English shipmasters threaten to send their ships to Canadian ports. So much irritation, in short, has been caused that this item in the bill, from which only $2,500,000 of revenue is expected, may be amended or withdrawn, pending debate in the Senate.

Spain's Pride Humbled in the East

The Asiatic Squadron, under Commodore Dewey's command, entered the harbor of Manila early on Sunday morning last, risking the submarine defences, and, notwithstanding the heavy fire from the forts, attacked the Spanish fleet, and within four hours completely annihilated it. The flagship "Reina Maria Christina" and the cruiser "Castilla" were burned, the cruiser "Don Juan de Austria" was blown up and her commander killed, two of the smaller gunboats were sunk, and others were scuttled in order to prevent their falling into the hands of the Americans. At this writing the Spanish loss is placed at 600 men. Not a single United States ship was sunk, and there is no report of loss of life on the American side. As we go to press the official report has not yet been received. On Monday a demand was made for the surrender of the city and forts of Manila, which was refused; thereupon the victorious fleet opened fire, and after a severe bombardment the city capitulated. This decisive victory not only terminates the war in the East, but also exposes to capture Spanish commerce in that region while it effectually protects our own. What will be done with the Philippines no one yet knows. The capture of Manila practically involves the capture of the whole group of four hundred islands. This country, however, did not engage in war for territorial aggrandizement, and will not, therefore, in all probability, retain possession of the conquered archipelago any longer than may be necessary to rectify Spanish misrule in the East, as we propose to do in Cuba. Even this, however, may prove a task beyond our ability.

"It is the gladdest time
When green leaves come again!
The year is in its prime
Of sunshine, and of rain.
A song is in the air,
A smile is on the skies,
And joy is everywhere.
Oh, sad of heart, be wise,
And into sunlight move,
Life's sweets to taste and prove,
Now green leaves come again."

THE NEXT THING TO DO

THAT was a serious fact to which ZION'S HERALD called attention some weeks ago — the alarmingly small increase of Methodist Episcopal Church membership reported in 1897. We expressed the opinion then that the Epworth League was responsible in some degree for the falling off. Other papers have held a different opinion, and one or two have rather sharply criticised our position. We may have been mistaken, though as yet no good evidence to that effect has been offered. Some other cause, or causes, may have conspired to produce the lamented result. But the serious fact remains that the increase was far below that of former years, and far below what it ought to have been. We refer to it now, not to discourage the church, but to warn; to urge that a single experience shall not by repetition become a habit. Grant always sought to be the first to attack after a drawn battle or a repulse. It is good tactics for God's army. We can settle these questions of mistaken policy in the future when we have more time and knowledge. Now is the time for action.

The Spring Conferences are now closed, and preachers and people are adjusting themselves to new relations and planning for a new campaign. Now is the time to call out all the forces. Every arm of the service should be in action, making one strong army — Sunday-school, and Epworth League, and official board, and all rank and file. Now is the time to "organize victory" for our cause. We must recognize indeed that "God giveth the increase," but we know, also, that He works with and through human instrumentalities, and that all the varied agencies of the church may help to win the field. Let the whole army move, and move with the swing of victory. Have we been halting? — it is time to move. Have we retreated before the foe? — it is time to recover lost ground, to re-occupy abandoned positions. Has any division of the army faltered or seemed to fail in service? Is any smarting under censure? Put them in the place of opportunity — the place of honor — to serve and win for God. We need a year of heroic service, a year of victory, a year of vast ingathering. There is no more glorious opportunity for the church than when they realize God's admonitions. We have had our repulse; now may we rejoice in a sweeping victory. The year 1898 may record for a faithful church the most glorious ingathering in its history. Let victory be the next thing!

Rev. John Lanahan, D. D.

THIS eminent minister of the Baltimore Conference has been a prominent factor in American Methodism for more than half a century. He became a member of that old historic Conference sixty years ago. The date of the birth of this venerable man seems shrouded in mystery. That he had a beginning, and will have an end, seems quite certain, for it is not to be supposed that he is a veritable Melchizedek. We searched Bishop Simpson's "Encyclopedia of Methodism," but the record is not there. Surely we should find it in "Representative Methodists" of the General Conference of 1888, for they are all there. But no date of his birth appears in that volume. The conclusion is, that the Doctor must have been born somewhere, at some time, and must now, according to the course of nature, be between seventy-five and a hundred years old.

But why talk of age?

> "We live in deeds, not years;
> In feelings, not in figures on a dial."

Dr. Lanahan has been full of deeds as well as years. We only know that he became a member of the Baltimore Conference in 1838. The Baltimore Conference, at that time, could boast of some of the most able and brilliant men in Methodism. There were really giants in those days. Who can recall the names of Collins, and Roszel, and Slicer, and Morgan, and Edwards, and Cookman, and Sargeant, and Nadal, and others, "of whom the world was not worthy," who adorned the records of that old Conference, and not feel that the man was honored in being associated with them? It was among these noted men that Dr. Lanahan commenced his ministry. And not many years elapsed e'er he stood among this honored band as one of its foremost leaders. A commanding physique — tall, erect, a voice clear, strong and far-reaching — and a forceful presentation of truth, attracting at once the intelligent hearer, placed him in the front rank of effective preachers. And now, after sixty years of uninterrupted service, at the age of ——, he is still in the effective ranks, at present superintendent of the Conference Book Depository.

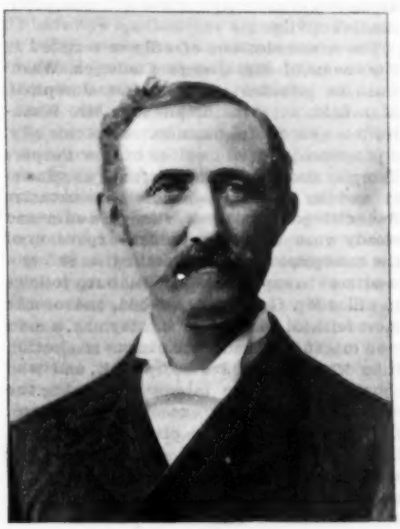
For many years Dr. Lanahan was an efficient presiding elder. Indeed, he has occupied all the posts of honor in his Conference. During the Civil War he was of great service. Though residing in a slave State, he gave his entire influence to the support of the Union, and on the border it was attended with marked results. The Government had occasion, frequently, to consult him on important matters, and his services were highly appreciated. He did much, also, to hold the church on the border to the old lines of Methodism. His long experience and unswerving integrity have won for him the respect and confidence of the entire church.

The General Conference of 1868 elected Dr. Lanahan assistant agent of the Methodist Book Concern, with Dr. Carlton. During his term of service reports were circulated that there were irregularities in the business management of the Concern, resulting in more or less loss to the church, through the unfaithfulness of employees, and implicating, also, the general management. The agents were divided in judgment, the members of the Book Committee were unable to agree upon the facts furnished, and the whole matter was referred to the General Conference of 1872. The General Conference appointed a large committee of able ministers, and laymen eminent for integrity and business ability, to examine the whole matter. After a long and careful examination of the subject, they reached the conclusion: "That fraud had been practiced in the bindery, by which the Book Concern had suffered loss, but in no other department of the Concern;" that there had been "irregularities in the management of the business;" but that there were no "reasonable grounds to presume that any agent or assistant agent is, or has been, implicated or interested in any frauds." This report was adopted with great unanimity and without debate.

It is believed that Dr. Lanahan's part in this conflict was productive of good. It resulted in a change of the management of the Book Concern; for since that time there have been added to the Book Committee skillful laymen as an auditing committee, so that matters have moved on, since then, smoothly. Dr. Lanahan came out of the conflict with the unabated confidence of his many friends and his Conference in his sterling integrity. Since then the Doctor has been honored by his Conference with an election to every General Conference up to this time. And they will, no doubt, continue to thus honor him until he is removed to the church of the first-born. His name will go down to posterity in Methodist history as one of the most honored members of that old historic Conference. May his sun go down without a cloud!

A New Principal for Bucksport Seminary

AT the annual meeting of the trustees of the East Maine Conference Seminary, commonly called Bucksport Seminary, held at Bangor, Me., Tuesday, April 26, Principal W. A. Hutchison presented his resignation, and it was accepted. Immediately the trustees unanimously elected Rev. J. Frank Haley to fill the position. Mr. Haley is an alumnus of Wesleyan University (class



REV. J. FRANK HALEY

of '76), having prepared for college at Kent's Hill during the presidency of Dr. H. P. Torsey. Just before his graduation from Middletown he received and accepted a call to Bucksport as professor of mathematics and natural science, where he remained four years, afterwards entering the active ministry in the East Maine Conference. He has served leading charges in the Conference, and was also a very acceptable presiding elder of the Bucksport District for five years. Mr. Haley has been honored by his Conference in many ways, having been sent as a fraternal delegate to most of the annual gatherings of the religious denominations of the State. He led the East Maine delegation at the last General Conference held at Cleveland, Ohio.

The action of the trustees in placing him in the responsible position of principal of Bucksport Seminary was a surprise to him, as he was in no wise a candidate for the position. We predict for this famous institution a prosperous future under his management. It is understood that he will be ably sustained by a very efficient corps of teachers. The present harmonious feeling among the board of trustees and their vigorous measures for the advancement of the Seminary will give their new principal a royal support in his arduous labors. Let all the Methodist people of Eastern Maine now take this historic and beloved institution anew to their hearts and provide the students and the financial support necessary in order to inaugurate a new and better day in its history.

Prof. W. A. Hutchison, who has labored untiringly during the year, has greatly endeared himself to the faculty and students. He has accepted the position of associate principal of Darlington Seminary at West Chester, Pa.

A New Order in Our City Missions

THE Boston Missionary and Church Extension Society has begun the Conference year under a new *régime*. It amounts virtually to the adoption of a new policy. The financial stress has been keenly felt by this Society, as well as by all religious and charitable institutions. The success of the work has been embarrassing in its constant growth and rapid development. Retrenchment was made necessary in order that the well-established parts of the work might be suitably sustained, and for the further very important reason that some of our magnificent laymen might not become discouraged by the continuance of financial burdens already well nigh intolerable. This reduction in the budget has compelled the Society's withdrawal almost wholly from its work of church extension. For the present the distinctively missionary feature will characterize its activity.

The recent election of officers resulted in the choice of Mr. George Frederick Washburn as president, and Rev. Dr. Joseph H. Mansfield as superintendent. Mr. Washburn is a successful business man of this city, a prominent official member of the People's Temple, and an ardent believer in the Society and its work. He favors a conservative financial policy with a view to a sure and steady work and the gradual expansion of the enterprise as Boston Methodism shows a readiness to support. Mr. Washburn follows in office Mr. George E. Atwood, one of the most faithful and loyal of our laymen, a man who might have had a unanimous re-election if he would only have accepted it, and who shows his unbroken interest by taking the chairmanship of the executive committee. Dr. Mansfield takes the place of Rev. C. A. Littlefield, who for two years has done increasingly effective work as superintendent, but who now returns with the esteem of all his associates to the active pastorate. Dr. Mansfield, as presiding elder of the South District, within the bounds of which nearly all the Society's work is located, is well adapted to take this position. He must give it superintendency to a considerable extent because of his eldership. He can, therefore, easily assume and fulfil the duties of this added responsibility.

Boston Methodism may well take a lively interest in this vigorous Society. It calls for, and is worthy of, the fullest support.

The East Maine Conference

THE session of the East Maine Conference — a report of the proceedings and the appointments appears elsewhere — was a very enjoyable and profitable occasion. Bishop Cranston presided with great acceptability, his inspiring addresses and sermon making a very gratifying impression. In administrative ability he displays the wise judgment and happy grasp of situations and circumstances which made him the peerless book agent for so many years.

At the opening session we had the pleasure of listening to Dr. G. P. Mains of the Book Concern, who represented the great interests in hand with a masterly address. He was followed by Dr. W. V. Kelley, editor of the *Methodist Review*, than whom there is no more thoughtful and polished scholar in the church. Dr. S. F. Upham spoke for the theological schools, making one of those unique addresses in which he caught and held the audience, at his will, as he is wont to do. Dr. Upham is one of the representative men of the church who, when once on his feet, always strikes twelve. We heard him again in the evening when he made the regular missionary address in the place of Secretary Leonard who was unavoidably absent. It was one of the ablest and most eloquent addresses to which we ever listened. Miss Mary E. Lunn spoke for the New England Deaconess Home and Hospital. By what she said, no less than in the way she said it, she greatly exalted the work in which she is engaged. Dr. Schell spoke briefly and well for the Epworth League.

But when these honored representatives had spoken and concluded, it lacked only two minutes of adjournment, and none of the regular business of the Conference had been accomplished except the calling of the roll. This problem of the presence of official visitors at the sessions of the Annual Conferences, while an apparent and real necessity, puts a great test upon the patience of the presiding Bishop and Conference. On Thursday morning, as soon as the records were read, the editor of ZION'S HERALD was heard, and Dr. Manley S. Hard spoke well — as he always does — for the Church Extension Society. Then followed a Fast Day service, which consumed nearly all the rest of the session.

"It was good to be there." This little Conference seems "the mother of us all." Its ministers are profoundly spiritual men who draw their life from the everlasting and perennial sources. Bangor Methodism rejoiced to entertain the Conference, and Rev. J. M. Frost, of Grace Church, sympathetically supported by Rev. H. E. Foss, of First Church, was exceedingly felicitous and successful in providing for all guests.

"Ecclesiastico-Business Enterprises"

REV. E. H. HUGHES, of Centre Church, Malden, has received a letter, addressed to him personally, of which the following is a copy: —

"You have received by mail information regarding the Newmarket Mine, and I trust have taken time to read the same. The directors of the Boston-Newmarket Gold Mining Co. are Christian men, and, with one exception, leading officials in different M. E. Churches. We are looking for a good bright man, a member of your church, who will form a Newmarket Gold Mining Club, take at least one hundred shares of Newmarket stock himself, and secure subscriptions for nine hundred additional shares (one thousand in all). We will make it an object for such a man to engage in this work. Will you kindly give us the name of one or more of your brethren who would be likely to be interested in our proposition, and who would take the trouble to *investigate* our claims regarding the Newmarket Mine."

With the above communication, which he forwards to this office, Mr. Hughes sends a letter which we present as the best comment upon such an amazing scheme. He writes: —

"This is the most astounding circular I have yet received. It marks the very height of these ecclesiastico-business enterprises. In some way or other it ought to be stopped. Even supposing that this stock is as good as represented, no company has any right to use the church in forwarding such an enterprise. I am quite confident that it will arouse the indignation of all our more thoughtful ministers."

We trust that our ministers will unhesitatingly frown upon this, as upon all similar enterprises. But Mr. Hughes has covered the ground so comprehensively and characteristically that nothing more need be said.

PERSONALS

— Bishop Vincent preached at Wellesley College last Sunday.

— Notice of the death of Rev. Charles Munger will be found on page 576.

— Rev. Dr. James Martineau, who celebrated his 93d birthday, April 21, is in good health, and takes a keen interest in the happenings of the world.

— Rev. William Full, of South Boston, has kindly consented to aid the corporation of the New England Deaconess Home and Training School in soliciting funds for the greatly needed enlargement of the Hospital and for the continued prosecution of all this beneficent work. We hope he will receive cordial support in his generous undertaking.

— The *Transcript* of this city notes that "'The Epworth League Department' in ZION'S HERALD is edited, and well edited, by Rev. F. N. Upham."

— Rev. and Mrs. H. C. Scripps, formerly of the New England Southern Conference, now of Haven Church, Detroit, Mich., are bereaved in the death of their infant child.

— The Presbyterian Synod has rejected unanimously the appeal against the presbytery's dismissal of the charges of heresy against Rev. John Watson (Ian Maclaren).

— Rev. and Mrs. W. T. Perrin of this city have returned from their hasty trip to Claflin University, and we shall publish an interesting sketch of his visit in next week's issue.

— Rev. Joseph C. Thomas, who has been a great sufferer for some time in the hospital, is able to be at his desk again in the Methodist historical library at the Book Rooms, New York.

— Rev. W. D. Bridge is in Baltimore for the month of May, being employed as the official stenographic reporter of the proceeding of the General Conference of the Methodist Episcopal Church, South, now in session.

— We deeply regret to announce that Rev. Dr. Jacob Rothweiler, one of the noble leaders in German Methodism in this country for many years, has been stricken with paralysis, and there is but little hope of his recovery.

— The impaired state of his health has compelled Rev. Dr. H. L. Wayland, of Philadelphia, to resign his place as one of the editors of the New York *Examiner*, and to decline an election as a trustee of the University of Chicago.

— Rev. Charles E. Miller, D. D., pastor of De Kalb Avenue Church, Brooklyn, died, April 28, after an illness of several weeks, aged 48 years, leaving a wife and six children. He was one of the able and excellent men of the New York East Conference.

— Bishop and Mrs. Fowler and Dr. and Mrs. J. W. Hamilton will sail from Boston early in June for England. Bishop Fowler and Dr. Hamilton are the fraternal messengers of the Methodist Episcopal Church to the Wesleyan Methodist Church.

— Rev. E. R. Wilkins, of the New Hampshire Conference, has been appointed by the Governor and Council of New Hampshire, chaplain at the State Prison at Concord, *vice* Rev. C. L. Pinkham, resigned. Mr. Wilkins formerly held the position for many years.

— F. H. Rindge, who gave to Cambridge its new City Hall, its public library, and its manual training school, is soon to leave California with his family, to spend the coming summer at Marblehead. If the climate agrees with him, he intends to remain permanently in the East.

— The daily press is responsible for the announcement that Postmaster William S. Greene, of Fall River, ex-mayor of the city and a prominent Methodist layman, will be a candidate for Congress from the district at the special election to be held May 31, to fill the unexpired term of the late John Simpkins.

— Rev. J. T. Docking, Ph. D., who has become very popular as a conductor of European parties, has been invited to accompany the Sunday-school excursion party sailing from Boston on steamer "Canada," June 30, to attend the World's Third Convention to be held in London, July 11-15.

— Prof. W. T. Davison, D. D., who is now in this country as the fraternal representative of the Wesleyan Methodist Church to the General Conference of the Methodist Episcopal Church, South, is being heard in our leading pulpits, before our preachers'

meetings, and in addresses before our universities and theological schools. He is making a most happy and profound impression upon all who are privileged to hear him.

— Bishop Foss calls Bishop Thoburn a "wonderful little bundle of courageous and sanctified optimism." He is now in England, where he will remain for some time.

— Rev. Dr. S. L. Beiler, vice-chancellor of the American University at Washington, D. C., has resigned, and he will supply Calvary Church, New York city, until Dr. W. P. Odell, the appointee, is released from his present pastorate at Richmond Avenue, Buffalo.

— The *Michigan Christian Advocate* of last week observes: "The friends of Rev. Samuel Plantz were happy to greet him at the Itinerants' Club session, and to see him thriving physically under his labors as president of Lawrence University. He favored the club with some admirable addresses."

— Rev. Dr. Henry Aston, of the New York East Conference, was expelled last week from the Conference at an adjourned session of that body held in the Janes Church, Brooklyn, for alleged cruelty to his wife and dishonesty in business dealings. He was tried on eight specifications, and was found guilty of five of them.

— Last Sunday morning a unique combination of church service and wedding ceremony occurred at Trinity Church, Lynn, when the pastor of the church, Rev. M. G. Prescott, was united in marriage with Miss S. Ida Florence at 10.30 o'clock. Bishop Mallalieu and Dr. E. R. Thorndike were the officiating clergymen.

— The Department of State has been informed by Minister Powell at Port au Prince, Hayti, that the Haytian Republic has donated $1,000 toward the erection of a monument by the citizens of Rochester, N. Y., in that city, to the memory of the late Frederick Douglass, at one time minister resident and consul general to Hayti. That is a very generous and noble act on the part of the Haytian Republic.

— The *Pittsburg Christian Advocate* of last week observes: "Dr. D. H. Muller recently made to Mount Union College library another donation of books. His gifts now amount to several hundred volumes. These are placed on shelves by themselves, and are marked 'The Muller Library.' They make quite an imposing appearance. Here is a suggestion to many other ministers. It is a great help to college work."

— We are greatly shocked to learn of the death of Rev. W. W. Baldwin, of Ashburnham, which occurred on Sunday morning. At this writing we are without particulars. He has been in failing health for a year or more, but was present at the recent session of his Conference. He leaves a wife and two sons — Prof. F. S. Baldwin, of Boston University, and another son who is a student in the University. A fuller notice will appear in a subsequent issue.

— The New York *Christian Advocate* thus summarily disposes of a sensational newspaper reference to Dr. S. F. Jones: "Dr. Sylvester F. Jones, of New York Conference, is reported by the New York *Herald* and the New York *Times* to have been rejected by Calvary Church, this city, as provisional pastor pending the coming of Dr. W. P. Odell. There is no truth whatever in the statement. Dr. Jones was invited to the provisional pastorate of Calvary Church, and had the invitation under consideration for several days, but finally declined for personal reasons. The church then made other arrangements for the supply of its pulpit."

— Rev. B. G. Northrop, a retired Congregational clergyman, died at his residence in Clinton, Conn., April 27. Mr. Northrop was widely known as the "Father of Village Improvement Societies" and the originator of "Arbor Day in Schools." He was born in Kent, Litchfield County, Conn., July 16, 1817. He was a Yale man of '41. For ten years he was pastor of the Congregational Church at Saxonville. From 1857 to the close of 1866 he was agent of the Massachusetts Board of Education, and in January, 1867, he entered upon his duties as secretary of the Board of Education for Connecticut, which he held for many years.

— Miss Ruth Marie Sites was taken seriously ill on Sunday morning, April 24, while speaking in First Church, Albany, N. Y. On Saturday she had addressed the Troy Conference at Saratoga Springs — the last of eight Annual Conferences which she had addressed in the interest of the Woman's Foreign Missionary Society in the last four weeks — and on Sunday morning, though feeling decidedly ill, made a brave attempt to conceal it and proceeded speaking for a short time, when she was forced to yield. She was taken to the hospitable home of Mrs. G. L. Stephens, where she remained until able to be removed to her home in Newton. Following the advice of her physician, Miss Sites is forced to cancel all her engagements for the month of May.

— Bishop Cranston has transferred Rev. Irving Lovejoy, an alumnus of the Boston School of Theology, from Centralia, Wash., and stationed him at First Church, New Whatcome, Wash., Puget Sound Conference. This is the charge that was made vacant by the death of Dr. T. J. Massey.

— "Gen. Fitzhugh Lee," says the *Baltimore News*, "has three brothers, all living within a few miles of Fredericsburg, Va. They are Major John M. Lee, Captain Daniel M. Lee, and one, Robert Lee, who is eccentric enough to be a plain 'Mr.' Captain Lee's residence is on an estate called Highland Home, and with him lives the venerable mother of the family. She is ninety years old, and for some time has been totally blind. All over Virginia, naturally, deep interest is taken in the question whether General Lee is to take a prominent part in the pacification of Cuba, and the keenest disappointment will be felt unless he receives a command."

BRIEFLETS

The Bishops assemble for their semi-annual meeting at Albion, Michigan, on Wednesday of this week.

With characteristic frankness and force our Chicago correspondent, as he is wont, says some things in this issue which needed to be said.

Joseph Cook has evolved this conundrum: What is now the chief occupation of the birds and the nation? Ans.: In-Cubation.

Hon. John Field, of Philadelphia, one of the representative laymen of that city, presents a thrilling leaf out of his own family experience, upon page 553. At our urgent importunity he consented to allow us to present his portrait to our readers.

The National Conference of Charities and Correction will celebrate its quarter-centennial in the city of New York, beginning on Wednesday, May 18, and continuing until May 25. Those who are able to attend will find it a very interesting and profitable meeting.

No one would think of charging Rev. R. F. Horton, D. D., of London, England, with narrowness; and yet in his volume on the "Teaching of Jesus," so suggestive and luminous, which we are now reading, he says: "The very best, most blameless, and most docile of human beings with whom He came in contact, though they might be in a relative sense without guile, needed to be converted and become as little children before they could enter the kingdom of heaven."

A Junior article written by Rev. O. W. Scott, and published in ZION'S HERALD, was copied into the *Central Christian Advocate*, and last week came to the author in the *Indian Witness* (Calcutta, March 18) — a stray Junior lamb returning to its western home.

The president of one of the leading institutions of our Freedmen's Aid and Southern Education Society writes: "I thank you for your reference in the HERALD to the bestowal of degrees by our educational institutions. We are not much to blame for this business. I have five applications signed by Bishops, editors, corresponding secretaries, presiding elders, laymen and ministers. Our support comes largely from the friendly offices of these brethren. We do not feel like ignoring the recommendations of this class of men. You are serving Methodism grandly in so many ways that I wish you would say more on this subject." All that we can add at this time is that those who sign petitions requesting these institutions to grant honorary degrees are gravely in fault, whether they yet appreciate the fact or not. The whole business ought to stop, and a good place to begin is with those who are wont to sign these petitions. The Pauline injunction is in force here: "Abstain from all appearance of evil."

THE SCHOLAR IN THE CHURCH

ELSEWHERE we publish the address delivered by Prof. C. T. Winchester, of Wesleyan University, Middletown, Conn., before the Methodist Social Union of Boston, on the evening of April 18, upon "Narrow Methodism or Broad?" Before proceeding to note some points of that address, a preliminary word of explanation from the editor seems to be necessary. Ever since we have been privileged to know, to hear, and to read after Professor Winchester, he has represented to us the ideal scholar in the church. As a teacher and model in critical and comprehensive thought and style, we have cherished for him an admiring, enthusiastic and affectionate consideration. We have always been eager to secure his thought for our columns, either as regular contributions or addresses. With this desire, we went to the meeting of the Social Union, and at once sent a note to him requesting the privilege of publishing his address, receiving from him the following surprising but characteristic reply: "Yes, if you want it; but I warn you that you may not want it. I'm going to sit down on you just as hard as I can." This was our first intimation that the editor of this paper was to furnish the text and inspiration of the major part of his address. So highly do we prize the judgment of Professor Winchester that we have been led to profoundly challenge our own convictions. As a result, we are constrained to conclude that in this instance Professor Winchester has taken indefensible grounds and used his intellectual acumen and matchless style to advocate opinions which cannot be justified. More than this, we are compelled to think that while a minority will read his sentences with much gratification, a majority will follow him with regret and no little sorrow. In the spirit of the 13th chapter of First Corinthians we shall examine some of his views and statements.

First, we note the peculiarity of the rôle assigned us by the Professor, in charging us with narrowness — a charge never before laid at our door. We have been accused repeated-

ly of broadness, of latitudinarianism, and of heresy, but never of narrowness. Indeed, every line which the Professor lays out as desirable for Methodism has been traversed by us again and again, and presented in these columns with all the logical and persuasive force that we could command. It is, therefore, impossible for us to understand how he could take a single paragraph from a single editorial and conclude that we had turned so complete an intellectual somersault that he must needs come straight to our Social Union and controvert our error.

Now, what is the fact in the case? In the process of anxious thought concerning the decline of increase in Methodism, we wrote an editorial upon "An Eclipse of Evangelism," which appeared in the issue of March 16, in which it was stated: —

"The Methodist Episcopal Church is not securing the results of revival effort because it is no longer seeking such results as its one specific and absorbing work. A revival in the church no less than in the individual is the outcome of intense concentrated effort."

That is the declaration immediately preceding the one which the Professor quoted, but which he did not see fit to present. In a previous paragraph of the editorial appear these lines, which he also failed to include in his evidence of the HERALD s narrowness: —

"The evangelistic spirit and temper is vanishing from our pulpits and pews. More than that, there is a positive disinclination to engage in revival work. Prominent and representative laymen manifest a decided disrelish for special revival services. The average minister no longer feels that there is any necessity for explaining why there has not been any revival in his church during the last year or during his last pastorate. The people in our communities do not seek the Methodist Church in order to learn the way of salvation. The Methodist Church is, therefore, no longer the church of the people. Not only is this true, but a large portion of the church recognize these facts and rejoice in them. They believe it an evolutionary process from what they term a crude and childish religious state to a better, more comprehensive, and even more Christlike condition. It is honestly believed by many that this striking modification is an omen not of harm to the church, but of good. Not a few of our Bishops, educators, and more intelligent ministers heartily share in this view. They are sincerely optimistic concerning the church, and believe that it never was more Christian or more useful."

One would have supposed that such a reference to those holding different views, without a word of criticism or censure, would have served to modify the Professor's charge of narrowness; but it did not.

Now, the single paragraph which Professor Winchester introduces and attacks with his polished criticism and unrivaled sarcasm is an alternative declaration and conclusion to the effect that if the spirit of evangelism, so characteristic of Methodism, can be retained only by eliminating the less important aims and efforts, then it were better to preserve it, even at so great cost. In the statement which so greatly arouses him these sentences appear: —

"What is the real philosophy of evangelism? Is it possible to be both evangelistic and broadly comprehensive? And if not, which is the greater commission — to enlist the Christian soldier, or to train him? Is it worth while to part with our evangelistic birthright in order that these other good things be added unto us? Is not the loss greater than the gain?"

The Professor averred that it was possible to be broadly comprehensive and to be evangelistic; but it is noted that he did not adduce any proof of his allegation. But is it true? We have faithfully striven for ten years in these columns to make it appear that it ought to be true, but we confess that we cannot produce the requisite evidence. The Unitarian Church is broadly comprehensive, but it is not evangelistic. The Protestant Episcopal Church is broad enough to suit even our Professor, but it is not evangelistic. The Congregational Church for many years has been on the broad gage, but who will claim that it is noted for evangelism? The Baptist Church is not broad in the sense in which that term is used, but it is unrivaled in its evangelistic spirit. The Presbyterian Church as a whole is not broad, but it is distinguished by an inspiring evangelism. What, then, is the inference? Was there not suggestive wisdom in the inquiry: "What is the philosophy of evangelism?" If Professor Winchester will think all around the inquiry, as he is usually wont to do, he will conclude that it is not so easy of solution.

But why is it that the scholar in the church is so sensitive to any mention of evangelism, and that reference to revivalism or revivals so quickly disturbs him? The illustration suggested may not have been happy — "Which is the greater commission, to enlist the Christian soldier, or to train him?" — but the Professor well knew that we referred to conversion as over against special and unusual Christian culture. Did such a reference to conversion and regeneration call for this reply from him: "Any evangelistic recruiting sergeant with two fifes and a drum can enlist the Christian soldier?" If language means anything — and who knows so well what it means as our learned Professor? — he not only intended to depreciate, but to ridicule, the work of evangelism. Every minister and layman who heard him on that occasion so inferred. And here we join a distinct issue with him, and say that it is more important, more critical, and a greater and more divine work to enlist the Christian soldier than it is to train him. In the Civil War, as in this present struggle, it is more important to enlist men than to train them. The life of this nation once hung in the balance on the ability to enlist men. But we should have said that in the enlistment of men into the kingdom of God there is included necessarily a most valuable work of Christian training and culture. It is Hugh Price Hughes who says: "The best way to edify a saint is to convert a sinner." The enlistment of the Christian soldier, therefore, necessarily includes a certain measure of effective training. If enlistments were to cease, the increase in the church would cease, and the Christian teacher, devoted only to the work of Christian nurture, would soon be without any avocation. The Professor carries the inference that we desire to have our Methodism "a kind of higher and narrower Salvation Army." Where did he get that notion? Certainly not from anything that we have ever written or spoken. No paper has criticised so sincerely and freely objectionable evangelistic methods as has the HERALD. But what is there, we again ask, that is objectionable in the evangelism for which our church as a whole has been distinguished in all its history? Why should it be — as it unquestionably is — an ungracious subject to the scholar in the church? It was not always so. The first great representative gathering which the writer attended in the first year of his ministry, at Round Lake, N. Y., was a revival service conducted by Methodists, and at the close of a powerful sermon to the unsaved, several Bishops who were present left the platform and went down among the vast congregation to persuade those whose hearts had been pricked with the truth to go forward to the altar as seekers. It never occurred even to the most fastidious that those Bishops and representative ministers of the denomination were doing anything undignified.

And what is there about the use of the phrase, "peculiar people," that should evoke the Professor's stinging sarcasm? Surely he has put into this term what never had place in our mind. The Methodist Christian has been peculiar in his religious aspiration, life and works. History, present and past, so characterizes him, and it was this only that we meant. We greatly regret the turn of ungracious phrases which the Professor was led to present concerning the subject, for it will needlessly wound many good people and place him where he will be gravely censured.

The Professor is deeply exercised over the departure to other denominations of promising young people who were converted at our altars. But the result of his wide observation and large experience hardly justifies his pathetic plaint. In fifteen years he has only known a score to leave us. Twenty in fifteen years is, indeed, too many; but is it really as bad and significant as he makes it? Has it not been the mission of Methodism in all its history to materially enrich other churches? And it must be remembered that those who go out from us are not lost to the kingdom of God. Perhaps it will be found in the great day of assize that no small part of the fruitful work of our church has resulted from this overflow to other folds. Is the Professor quite true to himself and to his urgent plea for breadth, in his way of putting this matter? We are not nearly as much concerned about the probable loss of converts to other denominations as we are that the teaching of this Professor and others of his kind will so chill the ardor of our evangelistic spirit that we shall not have the converts to thus generously bestow upon other churches.

The Professor's plea for the removal of the section in the Discipline concerning amusements is not altogether happy. It shows again that the scholar in the church gets away in his secluded realm and loses sight of the status of the average mind and heart in the church, with which he will be forced to reckon. The Professor does not understand his own church, and he will not be understood by it. The pendulum is not to swing his way. The Methodist Episcopal Church will swing back in good time to its characteristic spirit. It will take up again in the wide world its one great work of seeking to save that which is lost. Those who stand in its way will be either borne on or borne down by its evangelistic impulse and power. He knows little of the Methodist Episcopal Church at large who thinks that the section of the Discipline concerning amusements will ever be eliminated. Seventy-five per cent. of the membership of the church believe in conscience in the section, and would put it into the Discipline if it were not already there. Fifteen per cent. regret that it was ever placed there; but as it is there, and has become historic, would not now take it out. The conscientious and courageous opposition of the ten per cent. to the ninety is not only futile, but harmful to the peace of the church. Nothing is accomplished by the agitation except to deepen prejudices and to stir up strife and bitterness. We regret the Professor's deliverance concerning this subject, for he will be painfully misapprehended. As we went out of the meeting of the Social Union that evening we passed a knot of older laymen who were expressing themselves in strenuous opposition to what they had heard.

We deplore the general impression which his address will make upon our readers at large. The scholar of the church should be the statesman of the church. He should keep his ear close to the great heart of the church, and, like Simpson, Merrill and Foss, like Lincoln in his wise leadership of the people, should only undertake to guide in ways and at a rate possible and practicable. He should be the pacific and gentle mediator between the high claims of scholarship and the mystic and deep spirituality of the membership at large. Especially guarded should the scholar of the church be lest he become an accuser of his brethren and assume, *ex cathedra*, to possess superior wisdom. "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. . . And now abideth faith, hope, charity, these three, but the greatest of these is charity."

"THE MINOR KEY"

HON. JOHN FIELD.

I WAS greatly interested and profited by the article by Bishop Warren — "The Pilgrim Song" — in your issue of October 27, 1897. It stirred my heart to its depths. I have crossed the Atlantic many times, but there is one voyage which I can never forget. It was the only one I ever made from the port of Belfast, Ireland. It was in my boyhood days.

Many have been the rich instalments which the Methodist Episcopal Church has received from Erin since Philip Embury embarked for America from Custom House Quay, Limerick, in 1760. Often have the Christian emigrants from that land sung, as they have cast the last fond look on the fatherland, —

"Land where the bones of our fathers are sleeping,
Land where our dear ones and fond ones are weeping,
Land where the light of Jehovah is shining,
We leave thee lamenting, but not with repining.

"Land of our fathers, in grief we forsake thee,
Land of our friends, may Jehovah protect thee.
Land of the church, may the light shine around thee,
Nor darkness, nor trouble, nor sorrow confound thee.

"God is thy God: thou shalt walk in His brightness,
Gird thee with joy, let thy robes be of whiteness;
God is thy God; let thy hills shout for gladness;
But ah! we must leave thee — we leave thee in sadness.

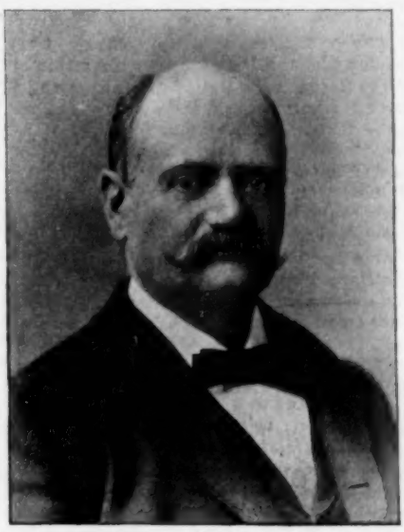
"Dark is our path o'er the dark rolling ocean;
Dark are our hearts; but the fire of devotion
Kindles within; and a far distant nation
Shall learn from our lips the glad song of salvation."

Giants in the early church came from Ireland — Summerfield, Maffitt, Elliott, McClintock, Kenneday and Simpson. Bishop Janes said: "Wherever English-speaking Methodism exists out of England, it has been planted by Irishmen; and English-speaking Methodism is Irish Methodism the world over."

From Belfast embarked a Wesleyan family — father, mother, five daughters, and three sons. The home which they were leaving had been the lodging place for the itinerant minister for many years. The father was the head and leader of Methodism in the section. Promptly every Sabbath morning he was off to lead a class, and in the afternoon to fill an appointment as a local preacher. His life was wrapped up in the work of his Master.

When out at sea but a short distance, on Sabbath morning, he secured the consent of the captain to preach to the passengers. As all were invited — from steerage, second and first cabins — there was quite a large congregation. It was a beautiful, calm June day. The preacher announced as his text, Exod. 17: 11: "And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed." Many years have passed, but the memories of that scene and sermon linger with me to this day.

Shortly after the services the preacher was seized with what proved to be a fatal illness. There were his wife and eight almost helpless children, in mid-ocean, going to what was to them a strange, unknown country. Realizing



HON. JOHN FIELD.

that the end was near, one of his daughters (still living) ventured to say: —

"Father, it looks as if our Heavenly Father was about to call you to Himself. What shall we do without you, going into a strange country?"

In all the calmness of sweet Christian confidence he replied: "My daughter, I have served God for twenty-five years. His promises have never, never failed me. He will be a Father to the fatherless and a husband to the widow. I can trust you in His care."

Shortly afterward she said to him: "Father, you used to sing,—

"'There's not a cloud that doth arise
To hide my Saviour from mine eyes;
I soon shall mount the upper skies;
All is well! All is well!'"

"Yes," said the dying father. "My dear child, I can sing it now," and to the surprise of all he rallied and repeated distinctly:—

"'Vital spark of heavenly flame,
Quit, O quit, this mortal frame.
Trembling, hoping, ling'ring, flying,
O the pain, the bliss, of dying!
Cease, fond nature, cease thy strife,
And let me languish into life.

"'Hark! they whisper: angels say,—
Sister spirit, come away!—
What is this absorbs me quite,—
Steals my senses, shuts my sight,
Drowns my spirit, draws my breath?—
Tell me, my soul, can this be death?

"'The world recedes: it disappears;
Heaven opens on my eyes; my ears
With sounds seraphic ring.
Lend, lend your wings! I mount! I fly!
O grave, where is thy victory?
O death, where is thy sting?'"

He then quoted Paul: "'O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory, through our Lord Jesus Christ!'" and "was not," for God took him. His body rests in the great deep, but his happy, triumphant spirit is with God.

His faith was great; but oh, the faith of that widowed mother! It overcame every obstacle, every trial. She never complained. Dear mother, I can hear your sweet voice in the darkest hour, in the "minor key," singing,—

"Awake, my soul, in joyful lays,
And sing thy great Redeemer's praise;
He justly claims a song from thee,
His loving-kindness, oh, how free!

"Though numerous hosts of mighty foes,
Though earth and hell my way oppose,
He safely leads my soul along,
His loving-kindness, oh, how strong!'

Father and mother have gone up out of great tribulation, but their robes were washed white in the blood of the Lamb. They are forever with the Lord!

Philadelphia, Pa.

OUR CHICAGO LETTER

"DEARBORN."

THE fine response made by the Spring Conferences to the Rock River resolution in favor of equal lay representation suggests the propriety at this juncture of referring to the Chicago laymen whose wise, arduous and unselfish labors for the cause have been so signally rewarded.

It will be remembered that the first efforts of the laymen were not always as wise as they might have been. In a neighboring State, after a somewhat heated campaign, the laymen came together for deliberation. Many who attended the gathering were hardly in a judicial frame of mind. Some who spoke were not familiar with our history or polity. Charges were made against the ministry which were untrue, and impolitic if true. The result was that the advocacy of equal lay representation seemed to be in some sense a crusade against the ministry. That was about the condition of affairs here in the West when our Chicago laymen undertook the task of awakening the apathetic and of converting the doubtful and unfriendly. The key-note of the new effort was given by Mr. C. E. Piper, who was invited to speak on the subject of equal lay representation at the last session of the Central Illinois Conference. He repudiated the notion that there was any conflict between ministry and laity, but on the contrary held that their interests are identical, and that both should favor the measure because it would help the church. It was in this spirit that the Rock River Conference Lay Association took up the matter, and together with the ministers framed the resolution with which equal lay representation seems destined to win a signal victory.

The men who have done the work are not unknown to Methodism. They have been its friends through good and ill report, and are always counted among the wisest counselors of the various boards and associations that represent the numerous activities of the church. Foremost is Mr. William Deering, whose name is the synonym in Chicago of integrity, broad prudence and wise philanthropy. It is no injustice to any other layman to say that Mr. Deering represents the lay movement in the Northwest. Not only is he responsible for the manifesto, but supplies from his own pocket the necessary funds for its publication, together with the other material explaining and defending it. Intimately associated with Mr. Deering are Judge Horton, Mr. F. P. Crandon, and the local secretary of the laymen's association of the Rock River Conference, Mr. C. C. Bartlett. One can scarcely imagine a wiser and more conclusive presentation of the laymen's claim than Judge Horton made before the members of the Rock River Conference. No

better tribute could be paid any speech than the unanimous vote which followed. Mr. Bartlett has proved himself to be a model secretary. He has neglected no opportunity for advising the ministry of the Spring Conferences regarding the laymen's wants. On the other hand, he has skilfully avoided the rock on which the too active advocate wrecks his cause — he has not been officious. Of Mr. Crandon it is only necessary to say that he spares no opportunity of advancing the cause.

* *

Two weeks ago the Preachers' Meeting took up the matter of our last year's halting advance in membership. There was an interesting symposium by Dr. Cady, C. A. Bunker, J. D. Leek, and D. M. Tompkins. Dr. Cady held that the statistics were worthless, and cited in proof of his statement the discrepancies in reports from the mission fields. Mr. Bunker called attention to the periodicity of retrogression and advance in the history of the church. Dr. Tompkins gave seven reasons for our apparent failure: Exceptional use of the pulpit for political purposes; discrediting of the old-fashioned revival; preoccupation of members; too many departments of church work; interminable tinkering of our economy; depreciation of the pastoral office; and finally the inroads made by societies like the Salvation Army, Volunteers, etc. Among those who took part in the discussion were Dr. Spencer, of the Church Extension Society, who laid most of the blame on the higher criticism; Dr. Little, who held that the pastoral office needed to be magnified; and Dr. Schell, who defended the Epworth League. Dr. Axtell, who is among the most judicious of speakers, while attacking "bossism" in the church as a cause of its weakness, was betrayed into one of those unfortunate allusions which do more than all other causes combined to weaken the bond of brotherhood among the ministry. He declared that a certain college fraternity to which less than half a score of our ministers belong had used the appointing power last fall to place its men in certain desirable positions. This was not only a severe reflection on Bishop Merrill and the presiding elders, but a direct charge that every member of the society in question was a political schemer and wire-puller. The charge when sifted down resolves itself into an unworthy suspicion against two or three persons, in no way involves the society, and does not touch the character of Bishop Merrill or his cabinet. Dr. Axtell owes it to himself, the society, and the appointing power, to withdraw his charge or name the guilty persons. I have referred to this matter as it is an illustration of a habit of indulging in personalities that is unworthy of Christian men. I propose, so long as it is my duty to report the work of Chicago Methodism, to expose every illustration of this spirit that comes under my notice, no matter who is the offender.

* *

Last Monday, through the good offices of Dr. M. M. Parkhurst, who is always on the lookout for what will profit our preachers, we had the privilege of listening again to Mr. W. L. Tomlins, whose reputation as a trainer of children's voices is world-wide. Mr. Tomlins has recently given up his position as director of the Apollo Club, our leading musical organization, to devote his whole time to the musical training of children. Besides being a great musical leader, Mr. Tomlins has remarkable power as a speaker. He is full of magnetism to begin with, has a fine command of English, and is a born actor, though without the slightest trace of affectation. In the course of his address he referred to the last rendition of the "Messiah," which is an annual event in Chicago. The leading tenor on that occasion, Mr. Tomlins said, was, perhaps, the finest tenor singer in the English-speaking world. He carried his part magnificently until he came to the passage, "Behold, and see if there be any sorrow like unto my sorrow," when it was plain that he had failed to interpret the spirit of the words. "He showed," said Mr. Tomlins, "that his conception of sorrow was personal. He had never entered into the feeling of the race. He had never suffered for man, and so he could not interpret that divine sorrow in which were united the sorrows of all the world."

* *

A new illustration of the danger from foolish friends is the recent dramatization of "The Bonnie Brier Bush." It was presented in this city last week, and everybody seems to be in tears. There is a universal bewailing of the day when our beloved "Ian Maclaren" suffered himself to be "taken in" by Messrs. Hall and MacArthur, who thought they could make a play out of the Drumtochty characters. What is the result? "Amy Leslie," the able dramatic critic of the *Daily News*, tells us that "Drumtochty, the parish which 'never had acquitted itself with credit at a marriage, having no natural aptitude for gayety, but a genius for funerals,' is transformed into a cheap and gabby nest of noisy sentimentalists who rant and swear, drink undiluted whiskey, and speak a Babylonian Gaelic." Some of our liberal ministers thought we were about to have a regenerated theatre and attended the performance. They had their names published in the papers and will carry to their graves the memory of a great fall. For them Drumtochty must ever hereafter seem a beer garden rather than a little corner of heaven let down upon earth.

* *

The Chicago Home Missionary and Church Extension Society is sponsor for a new monthly journal known as the *Christian Cosmopolitan*. The superintendent of the Society, Dr. Traveller, is editor, and his contributors are Drs. Jackson and Mandeville, Miss Comstock, C. C. Bartlett and Rev. J. F. Clancy. The latter writes of Halsted Street Church, of which he is the pastor. It is an interesting and able putting of the work of his parish. Mr. Clancy has a great field and seems to be the man for the place. The editor writes with point and force when he says: "If it be impossible to maintain a family church (which is a very desirable thing), let us not commit the scandal of abandoning churches that have been dedicated to the service of God, and that are surrounded by unconverted throngs, by selling them and appropriating the proceeds to build edifices for the wealthy."

* *

President Crawford's eloquent lecture on "Savonarola, the John Wesley of the Fifteenth Century," delivered before a fine audience at the First Methodist Church on Wesley Day, was received with the utmost favor and enthusiasm. Dr. Crawford was entirely at home, having graduated as a son of Illinois from the Northwestern University in 1884, after completing the classical course in three years, and taking the $100 Kirk prize in oratory in his senior year. The lecturer was introduced by the president of the Social Union, Dr. Wm. E. Quine; prayer was offered by Dr. Edwards of the *Northwestern Christian Advocate*, and at the close of the lecture a demonstration was made in honor of the flag.

Two things are unknown to Thomas A. Edison — discouragement and worry. His associates claim that his freedom from these afflictions comes from the fact that he possesses absolutely no nerves. Recently one of his associates had to report to him the failure, in immediate succession, of three experiments involving enormous expenditure of money and labor. But the inventor simply smiled at the recital. The associate, worn out with the nervous strain of his long watch, and disheartened by his disappointment, said, impatiently: "Why don't you worry a little about it, Mr. Edison?"

"Why should I?" was the inventor's reply. "You're worrying enough for two." — *Ladies' Home Journal.*

"ROOM FOR THE CAMELS"

Gen. 24: 31.

JEAN STEVENS HOLLAND.

There is room for the pilgrims — the house is prepar'd —
Though the guests unexpected arrive at the gate;
There is meat for the kinsmen, the servants may share;
There is wine for the strangers; no guest is too late.
And the welcome is wider; each one hath a part;
There is room for the camels — so let us take heart.

From desert and valley the angel-led band
At the time of the evening kneel down at the well;
But the water is drawn for the way-bruisèd feet,
And the welcome is sure where the kinswomen dwell;
In the stable the straw and the water are free;
There is room for the camels — for thee and for me.

There are caravans kneeling with off'rings of gold
From the Bridegroom who sendeth, and waiteth His bride;
And the helpless that bear them, in burdens of love
Or tender submission, may rest and abide.
But ready for service, some duty to win —
There is room for the camels: so let us go in!

Plain of Esdraelon.

BLESSED INTERFERENCE

ELIZABETH M. CLARK.

Literary Secretary of the Salvation Army.

"I was interested in reading those papers and cuttings you sent me regarding the Salvation Army work. Still, I am very much inclined to question whether any of us have the right to interfere in the lives of other people, merely because they happen to be poor or wicked."

THE above extract from a letter written by a friend of olden days made me stop to think and wonder. Not that I really questioned the demand for such "interference" as is made by Salvation Army officers and workers, but because the thought had never before occurred to me that thinking people could make serious objection to the outstretched, helping hand, on the ground of its being a transgression of some unwritten code of etiquette. We Salvationists do not believe that the end justifies the means, though we may believe that the result often proves the character of the cause. That a man cannot pluck figs off thistles is a law alike valid in the natural and in the spiritual world. Our inquiry department for finding missing people, our brothel-visiting, all of our rescue work, even the whole structure of the Salvation Army would fall to pieces if its officers did not recognize a divine commission to "interfere" in the lives of other people.

In the careful investigation of any

movement, there are two points to be taken into consideration. These are, its present standing and its tendency. Measuring the work of the Salvation Army in the United States by both of these standards, it stands better today than ever before. It is very difficult to estimate results correctly, especially difficult in spiritual matters, but this at least can be said definitely, that there is a clear increase in the number of Salvation Army workers and also in the number of those who, through the organization, seek salvation. During the past year more than 60,000 souls sought forgiveness of sins, kneeling at the Army penitent-form.

The Salvation Army is an international organization. In this fact lies much of its strength, because it is thus made possible to place the workers to the very best advantage, and by this is emphasized that broadness of spirit and interest which made Jesus Christ commission His followers to go into "*all* the world." The Army operations are now conducted in over forty different countries and colonies, the work being under the care of nearly as many commanding officers, holding the same rank as "Commissioner." There has been a prevalent misunderstanding to the effect that General Booth has reserved the highest positions and ranks for members of his own family. This would be manifestly impossible to do, even if it were desired, because of the number of such commands.

It is worthy of interest that through the Salvation Army a large number of theatres and saloons have been transformed into halls for preaching the Gospel. This has been the case in other countries, and in our own land as well. This fact is on a line with a characteristic incident regarding General Booth in the early struggling days of the organization. Some one asked him, somewhat sarcastically, where he would get his workers. "From the saloons and dance-houses," was the prophetic reply. The Army probably goes beyond all other religious organizations in the variety of social classes represented by its active workers. There are members of foreign titled nobility in its ranks, together with ex-criminals! As for those who have been rescued from lives of misery and sin, their name is legion.

During the past seven or eight years one very striking development of Army operations has been the growth of its social work. Some people do not understand the meaning of this term as applied to the efforts of Salvationists toward reaching and uplifting their fellowmen. The expression is used to include all such forms of help to men or women as means relief of their temporal necessities — for instance, the establishment of cheap food depots and the management of employment bureaus for those out of work. It is a remarkable fact that within the past two years the number of our shelters for homeless men in the United States has increased from 2 to 27, the nightly accommodation having gone up more than 3,000. The Salvation Army believes firmly in the efficacy of "soap, soup and salvation." During the past seven years the following institutions of the social work have come into existence, in the different parts of the world where the Army flag waves: 70 homes for fallen women; 10 shelters for children; 17 homes for ex-convicts; 11 farm colonies; 8 servants' homes; 4 hospitals; 49 factories and workshops; 32 employment bureaus; 42 bureaus for tracing missing people; 3 poor men's lawyer departments; 95 food depots and shelters for the destitute.

A few facts regarding Salvation Army operations in Boston and vicinity may be of interest, especially to those Christian friends who may have had the idea that New England would be unfruitful soil for such work: —

The average total attendance at the indoor meetings is now nearly 10,000 per month, beside the countless thousands who crowd around at the open-air services which are held just before the indoor meetings, and are held all the year round. As a result of this work, at least 150 souls each month have professed conversion, of whom some have become Salvationists, while a good number have connected themselves with the different churches of the city.

Saloons and places of lowest repute are visited regularly by our officers, who go even into these dens of iniquity for the sake of reaching and changing the lives of those who as yet know no better way. This sort of "interference" in otherwise darkened lives has often brought about beautiful and blessed results. In work of this sort the men and women are dealt with personally and are frequently prayed with then and there.

There are in Boston two hotels (or shelters) for workingmen with a nightly accommodation of 300 beds, and a third will shortly be opened on Green St., near Scollay Square. The Army does not believe in pauperizing, and these are not free institutions, but the rate of payment is made very low, being ten or fifteen cents for a bed, with privileges of bath and facilities for washing clothes. At both of these shelters a meeting is held once a week, on Sunday evening.

The Rescue Home for women (147 Mount Pleasant Avenue, Roxbury) is carrying on a much-needed work among those girls of this great city who would otherwise feel that there was no way of escape for them. This Home is mainly dependent upon the needlework of the girls themselves for self-support, and it would be a great help if any readers of this paper who live in the vicinity would arrange to give orders for plain sewing to the officer in charge, Ensign Ayres, at the above address. Visitors are welcome at the Home at any time, and this is true of all the other Salvation Army institutions.

Naturally it is impossible to give much detail in a short article covering so much ground. Yet even the little which has been written will fail of its purpose unless it goes to show that all work which uplifts men and women *spiritually* is of God. In one of Mrs. General Booth's books is to be found this statement: "It may be well to explain that we understand religious aggressive effort to be that interference on the part of Christians with the thoughts and actions of ungodly men which the Bible shows to be necessary in order to secure their present and eternal well-being." May the number of divinely-commissioned meddlers increase, and may their work prosper!

THE CORE OF FEDERATION

As this whole subject is one that will require the most careful and thorough treatment at the hands of the approaching General Conference, it is very important that the delegates elect should give it due thought in advance of their coming together. Otherwise they may commit the blunder of dealing with it in a hurried and slovenly manner, and so produce complications of the most serious character. Thus far we have made no mistakes. The initial steps have all been in the right direction. It is to be hoped that wise and Christian counsels may prevail to the end.

The core of federation lies in the just assumption that the two branches of Episcopal Methodism are essentially one. On any other assumption there would be no special reason why they should seek to negotiate a compact of alliance, and they might as well at once cease all efforts in that direction. As far as doctrines are concerned, there is no shadow of difference between them. They hold to the same creed, even to the dotting of the i's and the crossing of the t's. In the matter of polity, it must be admitted that there has been since 1844 a growing divergence and differentiation. That organic union could be effected without the surrender of cherished governmental peculiarities on both sides, is quite impossible. To talk about such a measure is a mere waste of breath. Neither side is prepared for it. But the two churches may, nevertheless, adjust themselves to each other in such a manner as to prevent unbrotherly friction and waste of effort. God grant that they may be so guided by His Spirit as to recognize this fact, and act in accordance with it!

If what we have said above be substantially true, then it follows, as a matter of course, that wherever either one of the two churches is doing the work of Methodism with reasonable success, there is no need for the existence of the other. The notion that they can compete for members in the same territory and yet remain on friendly relations, is a delusion and a snare. How any sane man can entertain it passes our comprehension. Competition means inevitable strife. This is the view which met with the unanimous approval of the Joint Commission on Federation; and it is the only view which carries with it the promise and the potency of a permanent and honorable understanding.

The recognition of a principle is one thing, and the method of applying it is quite another. We are free to admit that, owing to existing complications, it will take time and patience to bring about a wholly desirable state of affairs. In the larger cities along the border the two churches must for many years, if not permanently, continue to work side by side. Each one will find in these cosmopolitan communities a constituency which is not likely to be reached by the other; and general Methodism will be by so much a gainer.

Nor is this all. We have successfully planted our church in the far Northwest

and on the Pacific slope, and our sister church has numerous congregations of greater or less strength in the interior of the South. The proposal to use these good people in different sections of the country as pawns upon the chessboard, to be swapped off at pleasure without regard to their own vested rights, would be an outrage. Church membership is so sacred a thing that no man may be dispossessed of it without his own consent. For one we should not be willing to give the slightest thought to such a scheme. The true policy is to give advancing years and the grace of God a fair chance to bring about the proper results.

But, while holding this position most tenaciously, we wish, at the same time, to enter a vigorous plea against the wicked squandering of missionary money which is involved in the effort of either church to plant itself hereafter in small communities that are already occupied by the other. The past is irrevocable. No matter who was originally to blame, it is the fact that in hundreds and thousands of villages and hamlets the unedifying spectacle is presented of two little Methodist meeting-houses standing over against each other, and maintaining an eager and often unholy rivalry for the pre-eminence. We must take things as we find them, and do our best with them. It is not worth while to mourn or whine. A condition and not a theory confronts us.

What we protest against is the extension of such a condition of things to every part of the land. Let us say, with the utmost possible emphasis, that we shall oppose any plans that will pledge our own denomination to this folly. It would be gross inconsistency to adopt methods which we are not willing for our Northern brethren to use. By every consideration of magnanimity, we are forbidden to demand more than we are willing to concede.

In this connection we wish to call public attention to the fact that during the past two or three years as many as twenty-five feeble congregations, not one of which has the remotest chance of becoming self-supporting, have been organized by officials of the Methodist Episcopal Church in the State of Texas. These congregations, in every instance, are made up of malcontents and seceders from our communion. The pastors sent to them by episcopal authority are a burden upon a depleted missionary treasury. Is this right? In the name of fraternity we insist that it is not. If it is to be persisted in, we venture to affirm, with a great sorrow in our heart, that it is not worth while to talk about federation. To be less plain in our statement would be to commit the sin of insincerity, and to become party to a piece of patent humbuggery.

Finally and flatly, if the two churches mean to deal with each other as brothers and equals, let them say so in terms that cannot be misunderstood; if not, let them be equally frank. We are sick of all maneuvering for position, of all efforts on the part of either church to gain advantage at the expense of the other. It is no time for using words in a double sense. The circumstances call for nothing less than the naked truth. In case the two churches are to be regarded as representing, not a common Methodism, but two distinct and independent Methodisms, let us know it; and then each can go on in its own way and attend to its own affairs without further consulting the other.

We do not wish to be misunderstood. In the sight of God and all His holy angels, we desire the closest possible affiliation with our sister church. Not for one moment would we be guilty of stirring up ancient strifes or of finding occasion for new differences. Surveying the wide territory of our beloved country, and taking note of the evils with which it is afflicted, we are deeply impressed with the importance of concerted action upon the part of all true patriots and Christians. It is our desire to line up especially with those who believe in the Wesleyan interpretation of the Gospel. All that we ask is to be regarded as worthy an equal place with the rest of the forces. On that basis we are ready to fall in, but on no other. If our Methodism is to be disparaged as of an inferior type, so lacking in the proper elements that it must be supplemented by the setting up of rival and competitive conventicles throughout our boundaries, then we are out. And we think that we speak not for ourselves only, but also for our brethren.—*Christian Advocate* (Nashville).

MORE ABOUT DR. JAMES E. LATIMER

REV. CHARLES W. CUSHING, D. D.

WHEN, some days since, I read in ZION'S HERALD the very appropriate and just editorial on Dr. James E. Latimer, I thought that, immediately, I would add some personal reminiscences which had never been made public. The sickness and death of some parishioners prevented doing it at once.

I knew James E. Latimer — or Jim Latimer, as he was called by his intimate friends — peculiarly well. For when in 1848 he came from college to teach at Newbury Seminary — where I was then teaching — it was my good fortune to be his room-mate. I soon found that, in places where it was proper, he was the most boyish man I had ever known; for when we were alone together there was the most absolute abandon. And yet in all places where dignity was required, he was abundantly dignified.

That year we began our ministerial career together, both of us being licensed to preach, or exhort, by Rev. Haynes Johnson, at Newbury, Vt., in the old south room of the Seminary, on the evening of September 28, 1848. From that time we always compared notes after we had been out to try our skill at preaching. I remember at one time when he was reporting his effort to preach on the text, "Great is the mystery of godliness," etc., he said in his familiar way — and it seems as though I could hear his jolly voice still — "Cush., you and I can never be satisfied unless we get in 'rousements' once, at least, in every sermon."

In his expressions of love he was as ardent, as artless, and as pure as a girl. I remember meeting him once at Commencement at Wesleyan, a few years later, when we were assigned a room together at the home of our mutual friend, Prof. C. S. Harrington. When shown to our room, almost instantly he sprang on to the middle of the bed, saying, "Come on, Cush., let us cuddle down and have an old-time visit together." When he came from college, and even then, he looked like a boy, with an appearance of being frail, which he always had, while his face was as smooth as a girl's.

But at that early day while he was at Newbury, we never ceased to be amazed at his uncommon ability. He grasped difficult problems and seemed to unfold them as if by intuition. In the Seminary his classes were Greek and higher mathematics. But he was ready to teach anything. At recitation he would give out work in the abstruse problems in the last of Bourdon's Algebra, or still more difficult mathematics, to a class of forty, and then take a book and sit down while the work was going on, giving no attention to it unless some one asked for help, until, after a half-hour or so, he would run his eye over the board and instantly detect mistakes, and going from one to another would say, "You are not coming out right; you have made a mistake somewhere;" and generally by glancing over the work for a moment he would locate the point of the mistake. How he did it was a mystery to every one.

At one time there was a heated discussion in the Seminary over the translation of a passage in Virgil. The more advanced students were not satisfied with the rendering of the teacher. An appeal was made to the principal; but he was not quite certain about it, at least not sufficiently so to satisfy the class. At last I carried it to Prof. Latimer, although he had told me before that he had finished reading Virgil before he was twelve years old, and had never reviewed it with a teacher after that. But when I asked him to translate the passage, he read it with as much facility as if it had been English; and he made it so clear that there was no further discussion in regard to it. I have never known intimately but one other person for whose intellectual grasp I had so much admiration, and that was Gilbert Haven. But in this the two were quite unlike.

When at length a man was desired for the chair which Dr. Latimer filled in the School of Theology at Boston, Gilbert Haven asked me one day if I knew a man for the place. I replied, "Yes, James E. Latimer." I remember his answer — he thought he was not quite heavy enough. The following evening we were together at the home of Isaac Rich, and the question came up there. Gilbert Haven said, "Cushing thinks Jim Latimer would be equal to the place." But Isaac Rich, with his usual foresight, thought they would require a man better known. But he was the final choice, possibly through Dr. Warren's influence. When he was elected, he came with his good and brilliant wife to Lasell Seminary — my residence at that time — and remained there until he had decided to make his home in Auburndale. The years that immediately followed seem like dreams, or better, perhaps, like the times of loving fellowship towards which we longingly look in the land which is but just beyond.

No more genial, delightful companion ever lived than James E. Latimer. I fear, however, lest in speaking of his boyishness — which he never outgrew — the impression may have been left that he was trivial. But he was the farthest imaginable from that. That jovial spirit was as natural to him as his pulse-beat. But, withal, he was as sincerely and as consistently pious as any man I ever knew. In this, too, he and Gilbert Haven were strikingly alike. And now I am wondering if I shall ever see their like in this world again.

Wellsboro, Pa.

THE FAMILY

AS A LITTLE CHILD

MRS. E. A. HAWKINS.

When my heart and brain are weary,
And life like a restless sea
Seems to overwhelm my being
With its fathomless mystery,
When within are fears unnumbered,
And without are fightings sore,
How I long for the time I slumbered
On the heart that beats no more.

And, oh, for the sleep of childhood
Ere my feet life's paths could tread,
Or my lips had learned to utter
Words I would have unsaid,
How I long when the twilight's shadows
Have hidden the glowing west,
To creep in your arms, dear mother,
And close my eyes and rest!

O God! my soul is crying
For shelter and love and trust,
For a faith that knows no dying,
And a hope that shall spring from the dust;
For my heart and brain are so weary
And tossed on life's restless sea,
The past and future mingle
In a fathomless mystery.

"Except ye become as children" —
Let me read the message given;
"Except ye become as children,
Ye cannot enter heaven."
Become as *little* children!
O Christ, I the promise test,
And like a child to its mother,
Tonight I come for rest.

And so while life's gathering twilight
With its deepening shade shall creep,
I offer the prayer of childhood,
"Now I lay me down to sleep."
And if from this night of sorrow
On earth I should never wake,
I will trust the God of my childhood
My soul to keep and take.

Providence, R. I.

Thoughts for the Thoughtful

Who hath trod the ways of pain
Hath not met Him in the gloom,
Coming swiftly through the rain?
Hath not prayed to see Him come?
Many a weary head hath lain
On His breast and found it home.

— *Katharine Tynan Hinkson.*

* * *

No man feels less tolerance today than the aimless man, the man whose life lies and swings like a pool instead of flowing straight onward like a river. — *Phillips Brooks.*

* * *

Most people haven't stuff enough to write an imprecatory psalm. A man can do worse things than write an imprecatory psalm. — *George A. Gordon, D. D.*

* * *

What shall these spring months be to us? Let them be glad and gracious, hopeful and restful, thankful and inspiring, all in one. Let them sing to us, like the rich notes of the thrush, a song of new life and hope. Let them speak to us of the happiness of human life and home, as we see the birds flitting in busy gladness to and from their nests. Let them trill forth their melody of a Father's love which maketh all things new, and maketh new, also, the heart and hope of His children. Yes, a sweet springtime let it be — a time in which we learn a new song of peaceful content, of abiding trust in the heart and will of our Father who is in heaven. — *Rev. E. Hincheliffe Higgins.*

* * *

No angel will come to you except when you are about your tasks. Leave them, to ascend some mountain-top to meet the angel part way, and you will never see him. — *Amos R. Wells.*

* * *

Early in May the oaks, hickories, maples, and other trees, just putting out amidst the pine woods around the pond, imparted a brightness like sunshine to the landscape, especially in cloudy days, as if the sun were breaking through the mists and shining faintly on the hillsides here and there. — *Thoreau.*

* * *

Did you ever think of the prodigality of blossoms in the springtime? How so many of them after bursting into objects of beauty and fragrance fall silently to the ground and are lost to view, leaving room for those which remain to expand and grow to maturity? Methinks it is thus in the family life. The Master, walking about in His garden, plucks here and there a blossom and gathers it to Himself, while the rest grow on until the harvesting. Another precious thought underlying it all is, blossom as well as fruit shall obtain at the harvest. — *Christian Intelligencer.*

* * *

Spiritual ploughman, sharpen thy ploughshare with the Spirit! Spiritual sower, dip thy seed in the Spirit, so shall it germinate; and ask the Spirit to give thee grace to scatter it, that it may fall into the right furrows! Spiritual warrior, whet thy sword with the Spirit, and ask the Spirit, whose word is a sword indeed, to strengthen thine arm to wield it! — *Spurgeon.*

* * *

The future is always dark to us. The shadows brood over it. A veil hides it from our sight. What is under the shadows, what is behind the veil, what is advancing out of the impervious mist, none of us can know. We have no anxious questions to ask. This is enough for all that is coming: "The Lord's mercies are new every morning." Live a comforted, happy, and thankful life! Take up each day as it comes, certain of this, that, whatever it lays upon you to do or bear, it will bring new mercies for new needs. — *A. L. Stone.*

* * *

Who wert Thou, Lord, who would'st not tell
Thy name
To Jacob, wrestling with Thee all alone
And wast in haste at daybreak to be gone?
O Thou strong Wrestler, wast Thou then the
same
As He who called to Moses from the flame
Of that strange bush which unconsumed
burned on
In sacred Horeb? Ere the town was won,
Wast Thou that Captain who to Joshua came,
Watching by Jericho's beleaguered wall?
Who wast Thou, Lord, whom only watching
eyes
Might see, whom bold men, striving hard
withal,
And not prevailing, rose up from their fall
Invincible? Lord, meet us in such wise!
So vanquish us that we shall vanquish all!

— M. A. M. MARKS, in *Argosy.*

* * *

The Prodigal never meant to become a hungry feeder of filthy swine. Judas never meant to be the seller of his Lord. The drunkard never meant to be a drunkard; nor the mammon worshiper a cheat; nor the sensualist a degraded and ruined slave. But temptation is strong; the heart is treacherous; the flesh is weak; Satan active; our own nature frail. The world's whole experience may be summed up in the confession that "we are not sufficient of ourselves to account anything as from ourselves;" and the Christian's, in the glad acknowledgment that "our sufficiency is from God." — *Canon Farrar.*

MAY DAY

JANE A. STEWART.

FROM olden times May has been the favorite month of poets. The ancient bards delighted in personifying it as a maiden garbed in sunshine and scattering flowers on earth while she danced to the music of birds and brooks. Our modern minstrels have not been behind their predecessors in voicing the popular gratification and pleasure at the advent of the joyous May. Sang Milton, nestor of English song: —

"Hail, bounteous May, that doth inspire
Mirth, and youth, and warm desire!
Woods and groves are of thy dressing,
Hill and dale doth boast thy blessing.
Thus we hail thee with an early song,
And welcome thee and wish thee long."

A nineteenth-century bard of Ireland, Dennis McCarthy, sweetly wrote: —

"Ah! my heart is weary waiting,
Waiting for the May;
Waiting for the pleasant rambles
Where the fragrant hawthorn brambles
With the woodbine alternating
Scent the dewy way;
Ah! my heart is weary waiting,
Waiting for the May."

The German poet, Heine, in his "Book of Songs," gives utterance to the tender sentiment: —

"Sweet May hath come to love us,
Flowers, trees, their blossoms don;
And through the blue heavens above us
The very clouds move on."

Lucy Larcom, one of our blithest American songsters, gracefully observes: —

"When April steps aside for May,
Like diamonds all the dewdrops glisten;
Fresh violets open every day,
To some new bird each hour we listen."

The poets speak a universal language. It is not surprising that they should voice the innate love of nature which knows no boundaries in race or age.

From time immemorial man has loved the beautiful earth which God gave him for his habitation. He has shown in various ways through all ages his pleasure and delight in nature. Before the dawn of the Christian era man personified the powers of nature. Flora, the goddess of flowers, was adored in spring by the Latin races.

The joy of men at the passing of winter and the renewal of the earth's bloom was manifested in some way from the most remote period. It is said the Chinese, the oldest people on earth, observed May Day before the flood. Whatever credence may be given to that, it is certain the ancient Egyptian hieroglyphics illustrate something highly suggestive of a spring festival with the accompanying flowers, wreaths and garlands. The Romans had their "Floralia," or floral games. They began April 28. Several days were usually given to the feast. The entire populace went into the fields and woods to gather flowers. In those days they had plenty of time. Returning, the flowers were laid upon the altar of Flora. The goddess was personated by a young girl who sat in a flower-decked arbor all day, where she

received the homage of all. She was the prototype of the English May queen.

Rome, the great borrower and conqueror, was the means of passing on the manners and customs of Southern Europe to her outlying colonies and dependencies. Other nations settled upon May 1 as the special day for their *fêtes*.

In the early English times class lines were not drawn as closely as they are now. Life was less artificial and less complex. It was customary then for the middle and lower classes to hie to the woodlands at an early matutinal hour. Ladies and gentlemen of the nobility, even kings and queens, joined in the gayety of the people. Coming back in the evening, they would decorate every door and window in the village with the milk-white, scented blossoms of the hawthorn — the "May" of poetry. This was called "Bringing home the May." The fairest girl in the village was chosen "Queen o' the May." In Chaucer's "Court of Love" these pastoral joys are indicated: "Forth goeth all the Court, both most and least, to fetch the flowers fresh." Henry the Eighth and his queen, Catharine of Aragon, are said to have left their palace at Greenwich to go "a-Maying" with the dignified heads of the corporation of London out on the high grounds of Kent.

As the cities grew, and less numbers of the people could go to the woods, the tree, which was worshiped in the earlier festivities, was brought to the village. Here it became a permanent part of a village equipment in the form of the May-pole, which was as conspicuous as the stocks or the pillory in the rural communities. Robin Hood games came into vogue at a later date. Impersonations on the open green and archery were popular features. Washington Irving, in his "Sketch-Book," gives in his strong, pure English a description of the English May festival of the early part of this century. He adds: "I value every custom that tends to infuse poetical feeling into the common people, and to sweeten and soften the rudeness of rustic manners without destroying their simplicity."

Abuses, however, had crept in with the years. Often the former innocent games and sports were sadly marred by a wild wantonness. This gave warrant to the unrelenting opposition of the Puritans. Through their efforts during the Protectorate a stop was put to the May Day festivals. With the Restoration the May doings were resumed with all their former vigor and license. But for a time only. Urban life brought changed conditions. The country aped the town. The rollicking May Day sports have simply gone out of fashion. The grand parades in honor of Flora, and the outdoor festivals in which the great and noble of former days so gaily participated, are now a thing of the past.

Today,

> "When the punctual May arrives,
> With cowslip garland on her brow,"

the heart of the pent-up city denizen longs for freedom. It is almost impossible to resist the desire to revel in the beauty of nature. That great convenience of modern life, rapid transit, makes it frequently possible to gratify this heaven-born longing. In a trice city sights and sounds can be exchanged for the verdure and bloom of the country. We have our picnics; we have what we call May festivals. Far better than the old-time May Day is our Arbor Day, when instead of dancing aimlessly about a tree, with song and speech and procession we plant the slender saplings which will give pleasant shade to future thousands.

The grateful, joyous instincts of humankind are more restrained in expression today; but they are no less vital and enduring than in the simple days of old, though our paroxysms of rejoicing are not displayed in worshiping trees or goddesses, or in dancing about garlanded poles. The worship of the divine in nature goes steadily on in the heart filled with a grateful sense of the Eternal Good. Each day may be a May Day in souls tuned to communion with all things pure and beautiful.

Boston, Mass.

THE ELDER DAYS

When teeming furrows feel the quickening rays,
When russet brakes unroll each downy coil
And lift their crumpled fingers from the soil,
Back to their haunts in sylvan nooks and ways
Steal the blithe spirits of the elder days.
Light-hearted Pan to cheer the shepherd's toil,
Sweet Iris laughing through her watery spoil,
And Echo piping reedy notes of praise.

Slow, filmy wreaths their circling courses take
From fires that smolder in the clearings gray,
Like smoke of altars heaped for Koré's sake;
And so beside the parting roads I lay
My bit of honeycomb and wheaten cake
For great Demeter, wandering this way.

— EMILY HUNTINGTON MILLER, in *Literature*.

MISS WILLARD — ASHES TO ASHES

THE recent death of Miss Frances Willard has created a deep feeling all over the country. Long before the end came she had expressed a wish that when life had passed out of her frail body, it might be committed not only dust to dust, but literally ashes to ashes. In an autobiography written nine years ago, she had given her opinion of the best form of burial, and then added: —

"Holding these opinions, I have the purpose to help forward progressive movements even in my latest hours, and hence hereby decree that the earthly mantle which I shall drop ere long when my real self passes onward into the world unseen, shall be swiftly enfolded in flames and rendered powerless harmfully to affect the health of the living. Let no friend of mine say aught to prevent the cremation of my cast-off body. The fact that the popular mind has not come to this decision renders it all the more my duty, who have seen the light, to stand for it in death as I have sincerely meant in life to stand by the great cause of poor oppressed humanity. There must be explorers along all pathways; scouts in all armies. This has been my 'call' from the beginning, by nature and by nurture; let me be free to its inspiriting and cheery mandate even unto this last."

The conviction thus expressed grew stronger as the years went on. The casket containing the body was placed in the vault at Rose Hill, on the 24th of February. "Ever since that day," writes her secretary, Miss Anna Gordon, "my desolate heart has sent into the distance the day when we must transfer it to

> 'The low green tent whose curtain never outward swings.'

On Saturday last, as I renewed the fragrant 'lily censers' at her feet, she seemed almost to chide me gently and to say, 'Why do you leave me here in the cold and the dark away from own? The glad Easter comes! Will not that hallowed day of resurrection help you to take me through the promised white path of pure refining fire to the quiet mound where I can "creep in with mother," and be with "my four?"' My heart stood still for the pain it held, while I reverently renewed the covenant made with her many times in life, 'It shall be just as you think right, dearest. I will be true "even unto this last."'" Strength was given for the carrying out of the wishes of her who, even in dying, remembered the tomorrows of the world.

On Saturday morning, April 9, a sorrowful little group gathered in an upper chamber where, at the request of Miss Gordon, Mrs. Mary Lowe Dickinson offered prayer for strength from Him who had trodden the Via Dolorosa, and knew every step of the way.

A few relatives and intimate friends followed the casket to the beautiful cemetery of Graceland, where it rested in the chapel amidst palms and fragrant flowers, while Rev. Dr. M. L. Terry, of Garrett Biblical Institute, Evanston, read from the Bible the words of faith and hope and led our hearts in prayer. Then the company followed the casket into a little room where all was whiteness and purity, softened by palms and other plants. "We do not usually have plants here," said the official in charge, "but we wanted them here today to do honor to the greatest woman in the world."

The casket, followed by Miss Gordon, was carried through this flowery avenue to its last resting place. The utmost tenderness was shown by all attendants — the same recognition of the gentleness of the great leader that had been manifested by all who had borne the precious dust. "Open the door gently," said the manager, as the casket was moved forward into the "white path."

No flame came in contact with casket or body. The action of pure, white heat through a day and night set free all that was not "of the earth, earthy" in a literal sense.

On Sunday afternoon, amid the Easter sunshine, a hushed and reverent company gathered at the Willard lot in Rose Hill Cemetery. Miss Gordon had received the ashes at Graceland — where in the little inner sanctuary they had passed through the white heat of purification — and had carried them to Rose Hill. The grave of the mother was opened down to the casket, the sides lined with evergreens, the mound of earth also hidden by green boughs. As the sacred ashes were literally committed to the precious dust beneath them, they mingled with exquisite roses, above which were placed sprays of evergreen sent from the birthplaces of Miss Willard's parents, of her brother and sister and of herself, from Forest Home and from Rest Cottage; then all was made radiant with bright blossoms, emblem of the glorious springtime. A moss-covered box, fragrant with lilies of the valley and pansies, and which had held a precious inner box of purest white, was placed over the mother's heart. Surrounding the whole in beauty and fragrance were the floral tributes of friends, and thus she "crept in with mother."

Sweet voices sang "There is a land of pure delight," and "There are lonely hearts to cherish," "Help your fallen brother rise," "While the days are going by." Rev. Dr. Waters of the Emmanuel Church, Evanston, read "The Lord is my shepherd," and offered prayer. Rev. Dr. Terry, of Garrett Biblical Institute, Evanston, spoke fitting words, and Dr. Charles F. Bradley pronounced the benediction.

Late and long the friends lingered as if reluctant to leave the spot where this Easter day their loved leader had silently testified her unswerving loyalty to her own soul's view of right, and given her last great lesson to the world. — *N. Y. Evangelist.*

THE FIRST SONG SPARROW

Sunshine set to music!
Hear the sparrow sing!
In his note is freshness
Of the new-born Spring,
In his thrill delicious
Summer overflows;
Whiteness of the lily,
Sweetness of the rose.

Splendor of the sunrise,
Fragrance of the breeze,
Crystal of the brooklet,
Trickling under trees,
Over moss and pebbles;
Hark! you have them all
Prophesied and chanted
In the sparrow's call.

Pilgrim of the tree-tops,
Burdened with a song
That he drops among us
As he flies along;
Promises and blessings
Scattering at our feet,
Till we sing together:
"Oh, but life is sweet!"

Listen! the song-sparrow!
Spirit? or a bird?
Simple joy of singing
In his song is heard.
Somewhere, far in glory,
Love our life has kissed;
He resounds the rapture,
Heavenly optimist!

Resurrection singer!
Gladness of the year,
In thine Easter carol
Bringing heaven so near
That we scarcely know it
From the earth apart;
Sing, immortal Summer,
To the wintry heart!

Wait us down faith's message
From behind the sky,
Till our aspirations
With thee sing and fly!
"God is good forever!
Nothing shall go wrong!"
Sunshine set to music:
'Tis the sparrow's song.

—*Lucy Larcom.*

THE FLOWER GARDEN IN MAY

GEORGE E. WALSH.

THE appearance of a front garden or lawn is greatly enhanced by appropriate

EDGING PLANTS.

They are to the flower-beds what fine lace is to a woman's garment. They set off and relieve the masses of bloom. Most of our edging plants are very tender, and it does not pay to plant them out much before the middle of May. This is especially true of Alternanthera, or Rainbow plant, which is very easy of culture when the climate is warm enough for it. Its beautiful variegated foliage makes it desirable in every garden. The plants should be set six inches apart, and if trimmed down continually they will spread and cover the intervening spaces.

Of the coleus plants the Yellow Bird is the best to give a bright golden aspect, and Verschaffeltii a fine dark crimson or maroon color. The two contrast harmoniously in a bed. Two other plants that give a similar effect to these are the Golden Pyrethrum and Achyranthes. The former produces a great mass of yellow, and the latter is of a vivid crimson color.

A small, compact-growing edging plant is the geranium known as Madame Salierot. Its foliage is a bright green, edged with white, and the plants only grow from eight to ten inches high. They are compact and bushy in form, and always present a pleasing sight. Dwarf Ageratum is another valuable edging plant. This, like Sweet Alyssum, is prized for its flowers more than for foliage. It produces great quantities of lavender-blue flowers that almost cover the plant.

Clipping constantly is essential to the fine appearance of these edging plants. They soon become scraggly and ragged if not kept in trim shape with the scissors. Nearly all of them will stand all the clipping that one can give to them. They also need plenty of water. The coleus in particular should never be allowed to dry out.

THE PEONIES.

The old herbaceous peonies are well known to every owner of a garden, but two more recent species that are particularly adapted to the garden may not be so generally familiar. One is the Russian Fern-leaved peony, or P. Tenuifolia. This is an early bloomer, and its fern-like foliage makes it an attractive plant. It has beautiful crimson flowers, mostly single, although florists have now forced a double variety that retains all the characteristics of the original species. The other peony is of Japanese origin, and is called the Tree peony, or P. Moutan. In its native home it sometimes reaches a height of ten feet, but it rarely attains such a growth in this country. Nevertheless, it grows easily here from four to six feet, and at that height it produces an immense number of flowers. These blooms are from five to eight inches in diameter. The flowers represent all colors in the different varieties on the market — white, pink, scarlet, magenta, purple and mottled.

These peonies require a sunny situation and a deep, heavy soil. They can be cultivated either in pots or in the garden. In pots they can be forced for winter blooming. In the garden they should have the soil worked freely around their roots occasionally, and in the fall they should receive a good mulch and ample protection from the cold winter.

GENERAL NOTES FOR THE MONTH.

For hedges there is no better plant than the hybrid sweet brier roses. Besides forming a thick, almost impregnable hedge, they add greatly to the ornamental feature of the garden by their blossoms in summer and by their scarlet hips in autumn. They are easily propagated, and spread with great rapidity. They need to be trimmed and kept in their proper place, otherwise they root out other more valuable plants.

Pansies should have their blooming period prolonged by an occasional wetting with manure water. This should be used only on thrifty plants, or those that are growing fairly well. Sometimes a constant bloomer absorbs the vitality of the plant so that it requires extra sustenance. If the plants do well on one application a week, it can be increased to twice a week. The roses will also respond to this same treatment. The only danger is in making the application too strong.

If the tips of palm leaves begin to turn brown, it is an indication that they have too much moisture around their roots. This very often happens where watering is done freely. If the drainage of the soil is perfect, watering may be done too liberally for a long time without the palms showing any signs of dying; but where the soil has poor drainage this state of affairs will quickly injure them. Remove the palms and examine the soil. If it is wet and soggy throw it away, and get new soil.

Petunia foliage is sometimes affected with mildew. This is generally an indication that the plants are exhausted, and it shows itself later in the season more generally than in the spring. If the plants are ravaged by the mildew, it can be destroyed by syringing them with one-quarter ounce of lime of sulphur in a gallon of water.

New York City.

A beautiful anecdote is told of Wendell Phillips, the famous American orator, illustrating his lover-like devotion to his invalid wife. At the close of a lecture engagement in a neighboring town, his friends entreated him not to return to Boston.

"The last train has left," they said, "and you will be obliged to take a carriage into the city. It is a sleety November night, cold and raw; and you will have twelve miles of rough riding before you get home."

To which he replied: "But at the other end of them I shall find Anne Phillips."

PEGS AND HOLES

"I ENVY you, you are so well adapted to your profession; in fact, you seem made for your place in life," said a young woman who was sure that she was not made for hers. "Now I am a peg in the wrong hole, but you fit yours exactly. You do fit it, don't you?" she persisted, as the young man she addressed made no reply.

"Yes," he answered, in a tone that said more than his words did, "I do fit it; but I have had to trim my edges and round off my corners considerably in order to do so."

Then the woman wondered at her obtuseness. Recollecting what she knew of the man, she realized how the "trimming" and "rounding off" must have cut to the quick sometimes, and how the rough edges of that particular professional "hole" must still abrade certain sensitive points on its human "peg."

"Individuality" is a cry of the times, and hearing it we may ignore the existence of certain holes for which pegs must be found or made. Never are the pegs perfectly shaped for their places, and much wisdom is needed to discover those which are even an approximate fit. For the welfare of society, as well as for the happiness of the individual, pegs and holes should match as exactly as possible, but once having found a place as near his size as the order of things permits, the wise man bravely subjects himself to the trimming necessary to perfect coincidence. Nor is compensation wanting, for he thereby attains a symmetry and beauty of character which makes the metaphor of a peg in its hole less appropriate than that of a jewel in its setting. — KATHARINE ROLSTON FISHER, in *Congregationalist.*

ABOUT WOMEN

— Mrs. Annie M. Brown, of Brattleboro, has been appointed by Attorney-General Griggs as clerk of the United States Attorney's department for the district of Vermont. Most of the depositions and other legal testimony taken stenographically in Brattleboro and vicinity for some time past have been taken by Mrs. Brown and she is regarded as fully competent.

— A young Swiss woman doctor from the University of Zurich has, by the advice of the Swiss engineer, Mr. Ilg, been appointed by the Emperor Menelik of Abyssinia as physician of his household. This intrepid young woman has already left for Abyssinia, where she will be the first woman practitioner.

— Miss Lettie Dewey, of Deweyville, Utah, has been called by the Mormon church authorities to go on a mission to England, and, like the elders, will travel "without purse or scrip." Although there are 1,300 Mormon missionaries in the field, Miss Dewey is the first woman ever sent out.

— Miss Gabrielle D. Clements, who has charge of the art department of Bryn Mawr College, is to decorate the chancel of Trinity Episcopal Church, Towson, Md. "The design," says the *Baltimore Sun*, "as submitted by Miss Clements in competition with half a dozen artists and carried out by her in its permanent form, will be, it is believed, the first decoration of a church in Baltimore and vicinity by a woman in mural painting."

— Dr. Elizabeth S. Dalby-Norred, who died recently in Minneapolis, Minn., took up the study of medicine after her marriage to a physician, and graduated from the Woman's Medical College of Chicago in 1881. She was one of the directors and a member of the medical staff of the Northwestern

Hospital for several years, and was consulting physician to Asbury Hospital. Dr. Norred was a broad-minded woman, whose charity and benevolence were not restricted by any lines.

BOYS AND GIRLS

JENNIE'S MAY DAY FLOWERS

MRS. HARRIET A. CHEEVER.

"O MAMMA, may I run into the woods a little while? Tommy Kite says there are May-flowers all around the trees over there. I want to go dret'fly! May I, mamma?"

"No, Jennie dear. I am very sorry to keep you in this bright morning, but it rained so hard yesterday that it cannot be dry in the woods. Wait until tomorrow, then perhaps you can run where you like and have a nice time."

Jennie began to frown and tease.

"Well, but it's May Day, mamma, and I want some fun today. Tomorrow it won't be the same thing at all. I want to carry grandma some May-flowers; so can't I go?"

Jennie might have known it would do no good to tease. When her mother said no, she meant it, and now she replied: —

"I not only said my little girl could not go into the woods today, but I told the reason why. That must be enough. Don't ask again, dear."

Jennie was angry with her gentle mother. "I never can go anywhere!" she pouted, after running to her own room. "Mamma just won't let me go Maying 'cause she doesn't want to! I wish I was big enough to do all my own way!"

The next thing Jennie knew there was her mamma going down the garden path with her bonnet and wrap on, and she she knew was going into the city to do some shopping. Jennie was in exactly the right frame of mind to listen to a naughty spirit that seemed to say inside of her: "Now there goes your mother to be away all the morning. Why not run into the woods, get a few May-flowers, and then run home again? What harm can it do?"

So in a few moments a little girl ran down the street, then darted off into the path leading to the woods. Yes, there were May-flowers sure enough in abundance all around the trees, and Jennie picked and picked until she was tired. Her back ached from stooping so low, so she sat down on a stump to rest herself. The little girl did not know how damp it really was in the woods, nor that the tree stump on which she was seated was not as dry as it should have been. But in a few moments she had forgotten everything and was fast asleep.

The last thing on which Jennie's eyes had rested before she closed them was a little robin that seemed anxious to get out of the nest, but the mother-bird was fluttering around and kept it all warm and sheltered in its little home. Now, in a dream, she saw the same little robin that had been determined to get away, and it looked so droll she had to giggle at its appearance. About its throat was a strip of red flannel, on its tiny head was tied a bit of sponge, and while she was shaking with laughter at the flannel and the sponge, the robin suddenly piped, "See my feet," and thrust out its little claws encased in mites of black stockings. Jennie laughed so hard it was a wonder she didn't wake up.

The poor atom of a bird gathered itself into a little heap in the nest, but its bright eyes kept blinking at Jennie, and pretty soon it began to speak: —

"Oh, you think it is very funny and only something to laugh at, don't you, that I'm just a little round ball of misery? This is what comes of knowing more than my mamma-bird and thinking myself old enough to have my own way. I cut a queer figure, I know, but if you only knew what I've suffered, you wouldn't wonder that I don't care a pin how I look if only I can be out of pain. Perhaps you think my bits of bones can't ache, nor my head nearly split, nor my throat get sore and scratchy and nearly drive me wild. But let me tell you. It was this way: I wanted to fly out of the nest and go pecking around the foot of the trees for the sweet roots I knew were all about. My mamma-bird said, 'Oh, no, it's much too damp in the grass for a little robin this morning. Wait until the sun gets high and dries up the soft turf, then my birdie shall have all the hopping and pecking she wants.' Then off she flew to get my breakfast, and I thought, 'Ho! what a silly idea that I can't get a few roots down there in the grass! Mamma-bird is just fussy, and it won't hurt me a bit.' So down I flew. I guess I stayed longer than I meant to, for I had only just scrambled back into the nest when back came mamma-bird with my breakfast.

"Oh! pretty soon it seemed to me I was dying. My poor little head was trying to crack in two. My throat hurt so I couldn't swallow, and my little body felt as though it must be as big as a man's it held such a sight of pain. Of course I confessed what I had done, and then good mamma-bird was so kind! She made a little paste from leaves and put around my throat; this scrap of red stuff she found somewhere and it was just right to spread the paste on. My! how cooling it was! Then this morsel of sponge on my head is kept wet with drops of dew, and my stockings are warm and keep my tiny toes all snug and nice. You see I'm getting better and begin to feel something like a little robin again; but, dear me! the mis'ry of being naughty!

"It still hurts if I try to move about much, but nobody has to tell me to keep still. It isn't nice a bit keeping all huddled up and not feeling fit to be seen when the sky is so blue and the sun so bright; but mamma-bird has told me how there are little laws that even birdies have to obey if they want to keep well, and I broke one of Nature's laws when I got my claws soaked with dampness and my poor little body all chilly in the cool morning air. Boo! my speck of a nose feels cold. I must cuddle down and get it warm. Good-bye, little miss girl, don't forget about keeping laws and minding your mamma. Sakes! how a little body can ache!"

At that moment the robin popped its head into the nest, and Jennie awoke with a start. There in the tree was the robin, but no red flannel band was about its neck, no sponge on its head, no little black stockings on its mites of claws.

"Of course it was just a silly dream," Jennie said to herself, as she burst out laughing; but oh, dear! how it hurt her throat when she laughed. And when she started for home, something ailed her head.

"I guess I'd better hurry for the house," she whispered to herself again. "Somehow my bones don't feel right at all."

But it was not until the next day that poor Jennie began to ache in earnest. Then her head throbbed dreadfully, her throat felt swollen and full of pain, and her bones hurt in every direction.

Her mother was alarmed and said the doctor would better be called. Then Jennie confessed having spent the morning in the woods the day before, and her mamma thought perhaps she knew as well as the doctor what to do for a cold caught in the damp woods.

A piece of red flannel with delicate strips of pork fastened to it was put about the sick child's neck, her feet after being soaked in hot mustard water were covered with black stockings, and a wet sponge under a piece of oil silk was put on her forehead.

The next day, when Jennie was feeling very comfortable and her own bones were feeling less like a man's with the size of the pain there was in them, she told her mamma all about her dream.

"What do you suppose made me have such a dream?" she asked. "And isn't it funny so much of it should come true?"

"Perhaps it is not very strange after all," her mamma replied. "In the first place, you were disobeying, and knew you were doing something wrong. That was the reason, I think, that the little robin of your dream told of being naughty and disobedient. Then it may be that the dampness of the woods already made your throat feel scraped and your head uncomfortable. What the robin said about Nature and her laws is very true. No one can break these simple, natural laws without suffering for it. One of your little books on natural history tells you that, and it floated into your dream. And then again, you know something of what mamma usually does when a cold comes on, so visions of red flannel neck bands, cool sponges, and warm stockings appeared on the robin very much as they have gone a number of times before on my little girl. Most everything that happens to us can be easily explained in the most natural way. Never make the mistake of thinking something wonderful has happened to you, different from what ever happened to any one before. Some people are always thinking that. Now about the little May-flowers. They will wilt soon. Shall I send them over to grandma?"

"No, mamma, I'd rather you wouldn't. I got the flowers in a naughty way, and shouldn't want grandma to know about it. The next time I go Maying I shall wait until you say I may go. Then if I fall asleep little Mr. Robin needn't peep at me in a red flannel scarf, his head tied up, and — of all things! — his little specks of toes in black stockings."

Newton, Mass.

OUR BOOK TABLE

Unforeseen Tendencies of Democracy. By Edwin L. Godkin, M. A., D. C. L. Houghton, Mifflin & Co.: Boston and New York. Price, $2.

Seven striking essays by a master hand in political discussion make up this valuable book. The titles are: "Former Democracies," "Equality," "The Nominating System," "The Decline of Legislatures," "Peculiarities of American Municipal Government," "The Growth and Expression of Public Opinion," and "The Australian Democracy." The fourth and the seventh may be selected as especially interesting. The author points out with no little discrimination the many points of difference between the American and Australian democracy, and traces the history of some of the curious experiments which the latter has been making in the way of extreme paternalism. The decline of legislatures among us — that is, their decline in character — their failure to command respect or inspire confidence, he discusses admirably. He shows clearly how and why the double check, so much relied on by the constructors of our Constitution, for the choice of Presidents through the electoral college, and the choice of Senators through the State legislatures, ceased so long ago to answer its expected purpose. The public has refused to admit that its wisdom and knowledge are not competent to solve all questions, and have declined to entrust its functions to a select number supposed to be more competent. "At present, as far as one can see," says Mr. Godkin, "the democratic world is filled with distrust and dislike of its parliaments, and submits to them only under the pressure of stern necessity. They seem to be getting tired of the representative system. In no country is it receiving the praises it received forty years ago. There is no discussion of the question of legislatures in which either great restriction in the number or length of their sessions, or the remission of a greatly increased number of subjects to treatment by the popular vote, does not appear as a favorite remedy for their abuses and shortcomings. If we may judge by these signs, the representative system, after a century of existence, under a very extended suffrage, has failed to satisfy the expectations of its earlier promoters, and is likely to make way in its turn for the more direct action of the people on the most important questions of government, and a much-diminished demand for all legislation whatever. This, at all events, is the only remedy now in sight which is much talked about, or is considered worthy of serious attention."

The style of the book is to be highly commended; also its general tone. It is not pessimistic in any degree. While the author is not a blind worshiper of democracy, he by no means despairs of the people or paints a dismal future. He notes the great and peculiar disadvantages under which they are called to work out these serious problems, and he insists that there are no short cuts to political happiness. But he thinks that democracy will, in time, be able to correct its mistakes, learning slowly by hard experience, and he counsels much patience.

Current Questions for Thinking Men. By Robert Stuart MacArthur. American Baptist Publication Society: Philadelphia. Price, $1.50.

The title is a taking one, but hardly accurate as a description of the book. There are seventeen essays and addresses contributed to various periodicals or delivered on public occasions within the past few years. But so large a proportion of them are exclusively Baptist as to make the book pretty nearly useless for people of any other faith; and most of the non-Baptist essays deal with questions that can hardly be called in the strict sense current. Good advice is given to theological students on the selection, organization, and development of a church. The true function of a minister — as a student of God's thoughts, a prophet of God's thoughts, and an impersonator of God's thoughts — is well set forth. The characteristics of true culture — as comprehensive, Christian, and manifesting itself in noble character — are excellently laid down. And the scholar is admirably told what his duty is in business, politics, and professional life.

Praise can be heartily accorded to that part of the book which appeals to the general public. But to the non-Baptist reader the volume cannot fail to be very offensive because of the intensely denominational tone of a number of the essays and the illiberal spirit shown toward other Christian churches. Dr. MacArthur is naturally and properly indignant at what he calls "the arrogant and un-American assumptions of the Protestant Episcopal Church in unchurching every other church," but appears to be entirely unconscious that the unchurching of the rest of Christendom by Baptists is just as little relished by those who consider it of sufficient importance to give it heed. One of Dr. MacArthur's oft-repeated axioms is that "organic Christian union must begin at the baptistery." He considers that essential union is easily possible by all accepting immersion, and putting aside those substitutes for baptism which in so many cases they have adopted in open disregard of Christ's plain, positive commands. The fundamental idea of the Baptists he declares to be this: "Personal faith in the Lord Jesus Christ alone saves the soul;" "Baptists are the especial exponents of Biblical and also of nineteenth-century ideas." "The Congregationalists, Methodists, Presbyterians and Episcopalians are not consistent. Their position is half-Romanist, half-Baptist. They have no logical standing-ground. There are but two consistent, logical positions, one of which is held by the Romanists, the other by the Baptists. Every consistent, logical, unprejudiced thinker will take one or the other." We trust the Romanists will appreciate this high compliment. Coming from one who has had some very hard things to say about them in other directions, it ought to be proportionately valued. But Protestant Pedobaptists will hardly be willing to accept the unhandsome character assigned them. They cannot be expected to admit that all the loyalty to Christ and to truth is on the other side, and all the prejudice on theirs. How strange that this should be so plainly intimated by a well-educated Christian gentleman who professes the warmest love and respect for his brethren of other denominations! It is difficult for one not trained in strict Baptist principles to fully enter into the workings of such a mind.

Caleb West, Master Diver. By F. Hopkinson Smith. With Illustrations by Malcolm Fraser and Arthur I. Keller. Houghton, Mifflin & Co.: Boston and New York. Price, $1.50.

This story, which retains the interest of the reader from first to last, first appeared as a serial in the *Atlantic*. It vividly sketches a victorious struggle with the forces of nature in the erection of a lighthouse on an exposed shoal off the New England coast, and brings out well some of the best elements in the rough sea dogs who fight the storms. The young engineer also shows to high advantage in his gradual mastery of the great difficulties that confront him. There is, of course, a considerable love element. An unfaithful wife speedily repents of her error, and after long probation finds reinstatement. Religion does not enter into any of the scenes or affect the characters. The illustrations add much to the interest of the book, and the face of Caleb in the frontispiece might easily be a portrait.

Tales of the Home Folks in Peace and War. By Joel Chandler Harris. Houghton, Mifflin & Co.: Boston and New York. Price, $1.50.

The lovers of "Uncle Remus" and his friends will give a warm welcome to these twelve stories of the Southland. They are mostly in the time of war, and all have a very delicious flavor. They show the Negro at his best, and also depict the Southern master in somewhat attractive colors. Such books serve a good purpose now in making the North better acquainted with a side of Southern life to which it has not always done full justice. They help to bind the sections together and increase the oneness of the land. Some very interesting and delightful characters are brought to view in the course of the book. Each tale leaves a pleasant and wholesome impression.

The Animal World, Its Romances and Realities. A Reading Book of Zoölogy. Compiled and Edited by Frank Vincent, M. A., Author of "Actual Africa," "Around and About South America," etc. D. Appleton & Co.: New York. Price, 60 cents.

This volume is made up of interesting descriptions and sketches of nearly a half-hundred of the animal creation, and so graphic are its pages that the reader who begins the book is held captive until the whole is read.

HENRYK SIENKIEWICZ IN POLAND

HENRYK SIENKIEWICZ, the great Polish novelist, is the person of paramount interest in the literary world about whom the greatest curiosity is felt, and of whom little is yet known. Some of the following incidents in the life of the author of "The Trilogy" and "Quo Vadis" have been gathered by the writer in interviews with Count Bozenta Chlapowski during the present engagement of his gifted wife, Mme. Modjeska. . . . Henryk Sienkiewicz is at the present writing fifty-three years old, he having been born in 1845 at Wola Okrejska, in Lithuania. He comes of a distinguished but not of a titled family, which is of itself somewhat exclusive, in a country where countless nobles follow the plow and where rank does not always imply wealth or culture. He first came into prominence in his own country through the publication in the Polish *Gazette* of Warsaw of his "charcoal sketches," such as "The Old Servant," "The Will of the Peasant," "The Angel," and, I think, "Hania," he having been for some years feuilleton writer on that journal. He came to America in 1876 before he was thirty years old in the company with one Jules Sypurewski, who had been both a Turkish and German officer, and not with the Chlapowskis (Count Byzenta and his wife, Helen Modjeska), as has been so often stated, although the latter joined Sienkiewicz and his friend a few months later at a settlement which they called Anno Luni, near Los Angeles, in California. Sienkiewicz returned to Europe early in 1878, having spent less than two years in America, and that so exclusively among exiles of his own nationality that, with the exception of a few

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names of familiar objects, he gained no knowledge of the English language.

On his return to Warsaw he became editor of the daily newspaper *Slowo (The Word)*, at which post he remained for ten or twelve years, during which time he published his great work, the Polish "Trilogy," consisting of three historical novels, "With Fire and Sword," "The Deluge," and "Pan Michael." These works appeared in somewhat irregular daily instalments. The instalments were brief — a few sheets, a part of a chapter, and sometimes for two or three days nothing whatever, if it happened that the author was not in a humor to write. He is said to write with the greatest facility and with a certainty of touch that leaves few corrections to be made, but that he is in no sense a systematic or a plodding worker.

Brief as was his stay in America, it is a singular and interesting fact that he found in California among his exiled countrymen the prototypes of his two greatest characters, Zagloba and Pan Longin Podipienta, respectively, the Falstaff and the Don Quixote among the Polish Knights of the Trilogy. Captain Corvin (Zagloba), commonly called "Old Cap," and Captain Francis Podipienta were two old forty-niners who had become exiles in the Polish troubles of 1831 and had emigrated to America in 1840.

Sienkiewicz was first married in 1880, two years after his return from America, at about the time "With Fire and Sword" was appearing in the daily papers, and it was while he was engaged on the last of the series, "Pan Michael," that his beloved wife was removed by death, leaving him a widower with two children, Henryk, now a boy of sixteen, and a daughter, Yadviga, two years younger, who is represented beside her father in the frontispiece of some of the more recent editions of his works. In this picture it will be seen that the author's hair is turning gray on the temples, hair which was originally of a warm chestnut color, and never black, as would appear from the frontispiece, with which we are most familiar — a misleading effect, doubtless produced by overprinting of the photograph submitted for reproduction.

His favorite summer home is at Zakopane, a very old and picturesque watering place in the Carpathian Mountains. Sienkiewicz is a very rich man for an author, most of his fortune having been accumulated by the sale of his books. While the Polish historical novels are the favorites in his own country, "Quo Vadis" has enjoyed a large measure of popularity, for the Poles are distinctly a religious people, of whom the Lithuanians, being the most austere, are in character not unlike our Puritans. Sienkiewicz is nominally a Catholic in faith, but is described as extremely liberal in his opinions — not an agnostic or a skeptic in the French sense, but a man of catholic temperament, to whom religion appeals as a poetic sentiment rather than a rule of conduct.

Count Bozenta, who is an enthusiastic admirer of the works of Sienkiewicz, names "The Deluge" as his favorite among the historical novels. He feels strongly the inadequacy of the English translations to render the fine literary style of the Polish author, whom he describes as always selecting the right word with a genius that never fails him. He complains of the popular translation of the novels as made by one who, however accomplished as a writer of English, does not speak Polish any more than Sienkiewicz speaks English, and characterizes it as a "dictionary translation." . . .

It was through the influence of the mother of his children, although some time after her death, that Henryk Sienkiewicz wrote "Quo Vadis," in preparation for which he spent three months in Rome. Like its predecessors, this work was first given to the Polish public through the columns of the daily press and afterward issued in book form by the Warsaw publishers, Gebetner & Wolff. — WILLIAM HENRY SHELTON, in *New York Times*.

Magazines

— The *National Magazine* for May provides a pleasing table of contents, including "Some Memories of Leopold Damrosch," "In London with Charles Dana Gibson," "Enlisting in the United States Navy," "With Gomez in the Cuban Skirmishes," and "A Daughter of Moab," with short stories by Eben E. Rexford, Francis Lynde, and Hayden Carruth. (W. W. Potter Co.: 91 Bedford St., Boston.)

— *St. Nicholas* for May opens with an article by Tudor Jenks on "Three Boys in Armor," describing the famous portraits of Don Carlos Balthazar, Prince William of Orange, and Charles II., painted by Velasquez and Van Dyck. Mrs. Rebecca Harding Davis tells of the experiences of a wide-awake American boy "in Old Florence." "The Jaguar and the Caymans," "Pussinella," "The Little Japanese at Home," are most interesting reading. The majority of youthful readers, however, will probably devour the new chapters in the various serials first. There are an unusual number of verses and pictures this month. (Century Company: New York.)

— The leading feature of the May *Harper* is "Awakened Russia," the first of a series of illustrated articles by Julian Ralph. Col. William Ludlow, U. S. A., discusses "The Trans-Isthmian Canal Problem." In "East Side Considerations" E. S. Martin gives a sympathetic account of that side of New York life. "Varallo and the Val Sesia" tells of a comparatively unknown artist considered by high authorities to be Raphael's superior. Andrew Wilson, M. D., has a second paper on "Some Byways of the Brain." "University Life in the Middle Ages" is interestingly described by Prof. W. T. Hewett, and illustrated after old prints. There are five short stories, with new chapters in Henry Seton Merriman's serial, "Roden's Corner." (Harper & Brothers: New York.)

— *Scribner's* for May begins "The Story of the Revolution," by Henry Cabot Lodge, to continue through the year. This first paper treats of the Burgoyne Campaign and its results, and is profusely illustrated, "The Burial of General Fraser," drawn by Howard Pyle, being given as a frontispiece. Abbe Carter Goodloe describes "Undergraduate Life at Wellesley" in a most entertaining way. The second part of Richard Harding Davis' four-part story, "The King's Jackal," is given in this number; and Walter A. Wyckoff, in "The Workers," concludes his experience "In the Army of the Unemployed." The series of "Bicycle Pictures," by A. B. Frost, are excellent. (Charles Scribner's Sons: New York.)

— A stirring poem entitled, "Cuba Libre," by Joaquin Miller, opens the May number of *Frank Leslie's Popular Monthly*. "Naval Warfare of Today" is an elaborate article by Frederick Stone Daniel, accompanied by more than twenty-five half-tone cuts of all the leading warships in our Navy, including a beautiful water-color frontispiece of the battleship "Maine," recently destroyed in Havana harbor. Another timely paper is one on "The National Congress of Mothers," written by Augusta Reese Shuford. "The Reformed Church in America," by Dr. D. J. Burrell, is the sixth paper in the series of "The Religious Denominations of America." And this is only a fraction of the full menu provided this month. (Frank Leslie's Publishing House: New York.)

— A portrait of Captain A. T. Mahan from a photograph by Hollinger, is given as a frontispiece in the April *Book Buyer*. Besides "The Rambler's" notes, there are contributions by Brander Matthews, Maurice Kingsley, James B. Carrington, and J. M. Bulloch, with the usual reviews of new books and literary news. (Charles Scribner's Sons: New York.)

Literary Notes

— "Captains Courageous," published five months ago, is in its thirtieth thousand. This places it among the most successful of Mr. Kipling's works.

— Mr. Cyrus Adler says that "Tales Told in the Coffee House" are not translated from any book or manuscript, but are all as nearly as practicable in the form in which they are usually narrated by Turkish story-tellers.

— A new edition of Benjamin Kidd's "Social Evolution," with additions and corrections by the author, is announced for early publication by the Macmillan Company.

— Mr. J. M. Barrie is making steady progress with the sequel to "Sentimental Tommy," but it is not yet quite certain that it will be commenced in *Scribner's* for January, 1899, as was originally proposed.

— Mrs. Olive Schreiner has returned to South Africa, and is now residing at Kimberley.

— Cassell & Co. have enlarged their imprint, and it is now expressed in the cosmopolitan terms of "London, Paris, New York, and Melbourne."

— A correspondent of the *Bookman* announces that the library of a recently deceased Boston man, Mr. Hayes, contains copies of the first four folio editions of Shakespeare, and of the first four editions of Walton's "Complete Angler." It is soon to be sold at auction in New York.

— "Want Ads" and Employment Bureaus, in their relation to the day-laborer out of a job, are depicted in the May instalment of "The Workers" in *Scribner's*.

— Messrs. Harper have decided to publish a popular edition of Dr. Nansen's "Farthest North" at about a quarter of the price of the first edition. It will contain the portrait of the author, sixteen illustrations and a map.

— A new edition of Mr. Thomas Nelson Page's "Pastime Stories," originally published in *Harper's Magazine*, is to be brought out shortly by the Scribners. The volume contains twenty odd stories of Virginia life, and is illustrated by A. B. Frost.

PREACHES EVERY SUNDAY

A Pastor of Several Churches who Travels 30 Miles in a Day and Does Much Religious Work.

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THE SUNDAY SCHOOL

Second Quarter Lesson VII

SUNDAY, MAY 15, 1898.

MATT. 24: 42-51.

REV. W. O. HOLWAY, D. D., U. S. N.

WATCHFULNESS

I Preliminary

1. GOLDEN TEXT: *Watch therefore: for ye know not what hour your Lord doth come.* — Matt. 24: 42.

2. DATE: A. D. 30, April 4 (probably); Tuesday of Passion Week.

3. PLACE: The Mount of Olives.

4. HOME READINGS: *Monday* — Matt. 24: 1-14. *Tuesday* — Matt. 24: 32-41. *Wednesday* — Matt. 24: 42-51. *Thursday* — Matt. 25: 1-13. *Friday* — 2 Peter 3: 8-14. *Saturday* — Mark 13: 28-37. *Sunday* — Rev. 3: 1-6.

II Introductory

This chapter and the one preceding it comprise the last recorded utterances of our Lord's ministry. They were spoken on the Mount of Olives to the circle of His disciples only, and consist of a series of prophecies relating to the destruction of Jerusalem and to His second coming to judge the world, and various parables and instructions inculcating watchfulness. Our lesson today opens with this short, sharp word "Watch!" and the necessity of unceasing vigilance is illustrated by the parable of a householder, who would have been on the alert, had he only known at what hour of the night the thief would dig through his adobe walls and seize upon his possessions. In like manner we shall suffer eternal loss if the Son of man shall suddenly come and find us lulled to spiritual forgetfulness and unprepared. And then the figure is changed, and a well-ordered house is pictured, whose steward, in the absence of his master, is undeviatingly faithful and prudent, distributing to each servant "his meat in due season." Promotion and honors are reserved for that steward whom his lord finds "so doing when he cometh." But if, on the other hand, the servant takes advantage of his lord's absence to play the petty tyrant over his fellows and abandons himself to a life of sensual indulgence, presuming that he has time enough to amend his ways in the future, there will come to him a sad and fatal surprise when, in an unexpected hour, his returning lord cuts short his guilty career by smiting him in twain, and by appointing his eternal lot with hypocrites in the land of unavailing sorrow and condemnation.

III Expository

42. **Watch therefore** — "watch and pray" (Mark). Because of the temptation to grow slothful and indifferent, and because "the day of the Lord will come as a thief in the night," the disciples are bidden to be ever on the alert. **Ye know not what hour your Lord doth come** (R. V., "on what day your Lord cometh"). — He may come at any hour; therefore He must be expected every hour. The true believer ardently awaits His coming, listens for His approaching footfall. These words were not spoken to the twelve alone, but to all disciples in every age.

And, above all, let us watch, for our Lord Jesus Christ's sake. Let us live as if His glory were concerned in our behavior. Never, never let us think we can watch too much. Leigh Richmond's dying words were very solemn. Few believers were ever more useful in their day and generation. Of few can it be said so truly that he, "being dead, yet speaketh." But what did he say to one who stood by, while he lay dying? "Brother, brother, we are none of us *more than half awake!*" (Biblical Museum.)

43. **But know this** — but ye know this; indicative rather than imperative. **If the goodman** (R. V., "master") **of the house** — any householder. The words introduce a brief parable. **Had known in what watch the thief would come.** — But he did not, and, in the nature of the case, could not. He was surprised therefore, and suffered loss. The underlying thought, of course, is that we are kept in a similar ignorance all through life as to when our Lord will come either to the world in judgment or to us individually to summon our spirits to His bar. **Not have suffered his house to be broken up** (R. V., "broken through") — alluding to the comparative ease with which the adobe hut could be dug through from the outside and its contents stolen.

In cities and camps it was customary for armed men to keep watch during the night. Hence the night was divided into a certain number of distinct periods, called *watches*. By and by the word was adopted as a convenient symbol of the divisions of time, even when no real watches were kept up. And it is because these divisions or periods, along with the corresponding periods of the daytime, are measured and marked on our pocket timepieces or chronometers, that these timepieces themselves obtained the name of "watches" (Morison).

44. **Therefore be ye also ready.** — Because ye are warned that the Lord will surely come, be prepared; be "diligent to make your calling and election sure;" cherish no sin which will make you unready to meet Him; suffer not your affections to become centred upon what is transient and earthly; let there be no unseemly hurry and bustle when the warning comes that He is at the door; always live in such a way that sudden death will be sudden glory — a joyful meeting with a Lord for whom the spirit has eagerly waited.

Sir Colin Campbell, when summoned to go to India to quell the rebellion, was asked, "How long will it take you to get ready?" He replied promptly, "Half an hour." As a good soldier he lived in constant readiness for the call of duty. What a lesson for Christian soldiers! Suetonius tells us that it was a piece of Julius Cæsar's policy never to fore-acquaint his soldiers of any set time of removal or onset, that he might ever have them in readiness to draw forth whithersoever he would. Christ in like manner is called the "Captain of our salvation" (Heb. 2: 10). Our enemy is always ready to annoy us; should we not, therefore, look to our stand, and be vigilant? Solomon's wisdom, Lot's integrity and Noah's sobriety felt the smart of the serpent's sting. The first was seduced, the second stumbled, and the third fell, while the eye of watchfulness was fallen asleep (John Trapp).

45. The following parable is found also in Luke 12: 41-48. **Who then is a** (R. V., "the") **faithful and wise servant** — where shall we find him — this active and prudent steward of an absent master? Are *you* the one of whom He speaks? Are *you* found daily at your tasks consciously working for Him? **Whom his lord hath made ruler over** (R. V., "hath set over") **his household.** — Ministers are primarily referred to perhaps, but also, just as truly, the Sunday-school teacher, or, as Dr. Abbott maintains, anybody else who by reason of genius, wealth or position, has control or influence over others. **To give them meat** (R. V., "their food") **in due season.** — Says Dean Plumptre: "In the parallel passage of Luke 12: 42, the word used means 'a measure or fixed portion of meal or flour.' The comparison brings before us one function of the minister of Christ. He is to supply men with the spiritual food which they need for the sustenance of their higher life. It may be the 'spiritual milk' of 1 Peter 2: 2; Heb. 5: 12; 1 Cor. 3: 2; it may be the 'strong meat' or 'solid food.' There is an art, as it were, of spiritual dietetics which requires tact and discernment as well as faithfulness."

46. **Blessed is that servant** — exceptionally happy, greatly to be envied, is he. **Whom his lord . . . shall find so doing.** — The familiar story of Mr. Wesley is singularly appropriate here: He was once asked by a lady, "Suppose you knew you were to die at twelve o'clock tomorrow night how would you spend the intervening time?" "How, madam?" he replied. "Why, just as I intend to spend it now. I should preach this night at Gloucester, and again at five tomorrow morning. After that I should ride to Tewkesbury, preach in the afternoon and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my Heavenly Father, lie down to rest, and wake up in glory."

47. **Verily I say unto you** — corresponding to the expression, "I tell you of a truth." **He shall make him ruler over all his goods** (R. V., "he will set him over all that he hath"). — Promotion shall reward faithful service. Says Alford: "Each faithful servant shall be over *all* his Master's goods. That promotion shall not be like earthly promotion, wherein the eminence of one excludes that of another, but rather like the diffusion of love in which the more each has, the more there is for all."

The work of the faithful servant does not cease, either after his own removal from his earthly labor, or even after the final consummation of the kingdom. Over and above the joy of the beatific vision, or what is figured to us as the peace of Paradise, there will still be a work to be done, analogous to that which has been the man's training here, and in it there will be scope for all the faculties and energies that have been thus disciplined and developed (Plumptre).

48, 49. **If that evil servant** — meaning, if that servant shall not be wise and faithful, but evil. **Shall say in his heart.** — Morison calls thinking "an inward speaking." **My lord delayeth his coming** (R. V., "my lord tarrieth"). — As though he said, "Time enough to be faithful by and by. I can do as I please just now, act my own pleasure, be as arrogant and sensual as I like." **Begin to smite** (R. V., "beat") **his fellow servants** — lording it over God's heritage (1 Pet. 5: 3). It was his duty to feed, not to beat. Church history all through the ages has witnessed to the truth of this delineation. **Eat and drink with the drunken** — shall become lax and dissolute, and consort with those who drink and feast themselves to excess.

Consider what this means in the spiritual sphere! A profligate clergy lording it over God's heritage, dissolute in life, skeptical in reference to the future glory of the kingdom and all great Christian verities, and guilty of grossest hypocrisy in combining the exercise of sacred functions with a total lack of personal faith and holiness. It takes a long time to develop such a deplorable state of matters. . . . When He drew the dark picture Christ must have been looking far beyond the apostolic age (Bruce).

50, 51. **Lord shall come . . . when he looketh not** (R. V., "expecteth not"). — Says Matthew Henry: "Our putting off the thoughts of Christ's coming will not put off His coming." "The Judge is ever near, even at the doors," though men forget it. **Shall cut him asunder** — a horrible punishment, referring to a method in vogue among the ancient nations of cutting the body in twain by a saw or sword, and implying "destruction from the presence of the Lord." Remember it is Jesus Himself who uses this Dantesque expression, and He never exaggerates. **Appoint his portion with the hypocrites** — "with the unbelievers" (Luke). **Weeping and gnashing of teeth.** — "Weeping" because of the opportunity which he has lost, "gnashing" his teeth as he remembers the folly of his course, his eternity is spent in unavailing grief and in sullen rage of self-condemnation.

In its main drift the parable is the judgment of ministers of the kingdom demoralised even to profligacy by the delay of the second advent. From

the parable thus viewed two inferences may be confidently drawn: that Christ must have expected His kingdom to pass through a lengthened history before reaching its consummation; and that He regarded perseverance in grace through a protracted period as exceedingly difficult for the individual and for the community (Bruce).

IV Inferential

1. The one certain thing in the uncertain future is the coming of the Lord. Thief-like will that coming be, stealing in upon the world at an unexpected moment.

2. Readiness to meet Christ at a moment's warning, or without warning, is a duty incumbent upon every Christian. Life should be a solemn watch-time for the coming of the Lord.

3. Ministers are the appointed stewards over the household of the Lord. It is their office to rightly divide the word of truth, to feed the lambs and the sheep.

4. Those ministers who faithfully perform this duty exhibit thereby their readiness and watchfulness to meet their returning Lord. The reward of such will be their elevation to a higher sphere of activity in the heavenly kingdom.

5. Those ministers who, because of the delay in their Lord's coming, grow skeptical concerning it and begin to play the spiritual tyrant, or to fall into profligate excesses, will be rudely and terribly awakened. At any hour their Lord may visit them and smite them by some awful judgment.

V Illustrative

1. It was Augustine's wish that Christ, when He came, might find him either praying or preaching. It was Latimer's wish (and he had it) that he might shed his heart-blood for Christ. It was Jewel's wish that he might die preaching, and he did so, for presently, after his last sermon at Lacock, in Wiltshire, he was, by reason of sickness, forced to his bed, from whence he never came off till his translation to glory. I have heard the like of Mr. Lancaster, a precious man of God, some time pastor of Bloxham, in Oxfordshire, a man very famous for his living by faith. Cushamerus, a Dutch divine, and one of the first preachers of the Gospel at Erfurt, in Germany, had his pulpit poisoned by the malicious papists there, and so took his death in God's work. "What! would you that the Lord, when He comes, should find me idle?" said Calvin to his friends, who wished him to forbear studying awhile for his health's sake. And such a like answer made Dr. Reynolds to his physician upon the like occasion. Elijah was going on and talking with Elisha (about heavenly things, no doubt) when the chariot of heaven came to fetch him. There can be no better posture or state for the messenger of our dissolution to find us than in a diligent prosecution of our general or particular calling (John Trapp).

2. Of all the moral monstrosities that ever found their way into the papal chair, Pope John XXIII. was one of the most immoral and the most monstrous. In his boyhood vicious and unfilial, in his youth following the profession of a pirate on the sea and of a bandit on the land, there was almost no form of wickedness with which he was unacquainted, no phase of cruelty which he had not practiced. He deliberately betook himself to the life of an ecclesiastic, because he thought it offered him a safer, surer, and speedier method of gratifying his lusts, and of gaining the wealth and power coveted by his avarice and ambition. It is generally considered that his predecessor in the papal chair came to his death by poison administered by his (John's) hand, and that he then, to use a modern but expressive phrase, bulldozed the conclave into conferring the tiara upon himself. Such was John XXIII., who made the name of John so disgraceful that no successor in the papal chair has ventured to assume it. It would take the rarest degree of sainthood to lift it out of that depth of infamy into which its last possessor plunged it (S. E. Herrick).

SOME HELPFUL REFLECTIONS

REV. H. W. BROWN.

ON laying down a recent number of the HERALD, after a somewhat careful perusal, a full-grown sigh escaped me as I placed myself in contrast with the great men of the church, some of whose deeds were therein recorded; and I thought, how great and influential are these, and how poor and weak am I. But comfort came to me in the reflection that while great men were needed in the church for its great work, many places would remain unoccupied, and much work be unperformed, and many souls be unsaved, if it were not for those whose talents are of a lower order and whose influence is more circumscribed. And then it dawned upon me with comfort that *greatness*, barring the accidents of birth and circumstances, was the product of constant accretions from without — of influence, inspiration, and impulse; and of constant eliminations from within — of passion, appetite, and habit. Nor is it the product of a day. Parallel with the thought of the poet, when he says,—

> "Heaven is not reached by a single bound;
> But we build the ladder by which we rise
> From the lowly earth to the vaulted skies,
> And we mount to its summit round by round,"—

is the thought that greatness is the result of the accumulation and elimination of forces which it takes a lifetime to regulate. De Vinci faces the bare canvas, while Angelo stands with the rude block of marble before him. Each has a conception of a beautiful life before him which he proposes to work out. De Vinci's work must be the product of constant accretions which, little by little, are made upon the canvas — the proper background, the clearly defined outline, the delicate tracery and shadings, and the harmonious blending of colors. The life which Angelo shall bring out of the rude marble must be wrought by the process of elimination — the cutting off of corners, the shaping of the outlines, the full and symmetrically rounded contour, and the delicate expression which gives life to the figure. So he that would be truly great must add to and take from self until his ideal of greatness is attained.

And then the comforting reflection came to me that *every* man is more or less great, from the fact that beneath every man, whether he be on the topmost or lowest round of the ladder of greatness, are those who must look up to him for incentive and inspiration to higher and better living. This fact brings much of encouragement to those of fewer talents and smaller opportunities, in the thought that they have a place to fill, a work to perform. And the life of the man of average talent and attainment is as necessary to the welfare of the race as is the life of the man of greatness. St. Paul says, "Nay, much more those members of the body which seem to be feeble, are necessary." The distance between the man of eminent distinction and he of small attainment is so great that the latter would be utterly discouraged were there not some between him and those above him to serve as rounds or stepping stones, by means of which he may climb.

The vast difference between my position and that of the men occupying the high places, was the occasion of the sigh referred to; and despair had almost seized upon me. But the fact that vast multitudes occupied intermediate stages between them and myself served to reassure me; and with the thought that some were only a little higher than I, and that others were a little higher than they, there came incentive and inspiration to reach the level of the man next above me. Thinking on these things, I was led to understand more fully why God found it necessary to send His Son into the world. God was too exalted, too enwrapt with mystery, for men to approach Him. But when He forged another link in the chain which He was to let down to earth, then man was able to grasp that, and thus be drawn up toward the infinite Father. Jesus was mighty, was even divine, but He was also human; and through His humanity a dying race could behold the Father, and, grasping the hand of the Son, could be drawn heavenward. So there is encouragement for us, whatever be our position, in the thought that down below us are souls looking up to us for light, and help, and salvation. Linking ourselves with Jesus Christ, and charged with His magnetic love, and looking up to Him for help, we may draw men upward. Thus may we make the motto of our Epworth League, "Look Up, Lift Up," vital with life and power.

With these thoughts before us *every* man becomes a leader in the conquest of the world for Christ. There may be a front rank of intellectual and spiritual greatness, but there is no *rear* rank. Moreover, the inspiration from great lives is so helpful. As we read of their heroic achievements, how our hearts are spurred to greater efforts, how our purposes and our lives become intensified, how the weight of responsibility increases, and how, bless God, does our joy in His service enlarge!

Let us rejoice, then, that there are great men, central suns of vast illuminating power, from whom we may gather light and warmth and blessing. What if some of us are of small importance, are but tiny stars, too small for human observation, we may nevertheless rejoice that we help to constitute the "milky way" of God's great plan of redemption, and that being there we are linked with the great and good of every age, and with the angelic hosts of heaven, and with Jesus Christ the great central Sun of the moral heavens of God's great universe. And with the thought of grand possibilities before us, of heights hitherto unexplored by us, which by dint of heroic effort we may yet reach, let us gird ourselves anew for the conflict.

Warren, R. I.

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NARROW METHODISM OR BROAD?

PROF. C. T. WINCHESTER.

[An address delivered before the Boston Methodist Social Union, Monday evening, April 18.]

LADIES AND GENTLEMEN: I feel that perhaps I owe this company an apology for asking your attention, at a gathering like this, largely social in character, to a theme so serious as that I have in mind; and all the more, since it is altogether probable that some opinions I may advance will seem to you mistaken if not dangerous, and may provoke decided opposition. I can only urge in my defence that the subject is one in which we, as Methodists, ought to take the liveliest interest; and that my sermon upon it shall be shorter than any of your preachers give you on Sundays, leaving plenty of time to my friend and colleague, Professor Hibbard, to furnish us with amusement to which, I am sure, the strictest of us cannot object. Indeed, I shall only suggest some thoughts, leaving the fuller consideration of them to your own reflections.

I suppose you all here in Boston read ZION'S HERALD — it's the one thing outside the Bible that I think I have read at least a little of nearly every week since I was six years old. And we have been concerned over the discussion about the decline of Methodism and the causes therefor which has occupied so many of Editor Parkhurst's pages for a month past. Now whether that decline be as serious as some of our anxious friends think or not, I am not in a position to say — I have my doubts about it; I have lived long enough to know that figures will lie worse than the lawyers, and that no kind of weapon is so dangerous in the hands of those inexperienced in its use as this same weapon of statistics. Nor do I know either how far this decline — if there be a decline — is peculiar to Methodism, and how far shared by most or all other Protestant denominations. If all our sister churches are in the same bad way, we may indeed feel anxious about the religious condition of the country at large, but have no reason to think there is any special weakness in our own doctrine, polity, or methods.

But I am ready to grant that there does seem to be some good ground for fearing that our church is not in all respects holding its own; is not doing its share of the religious work of the country. And one thing I do feel pretty certain of — whether as many people are coming *into* the church as we might expect, I feel pretty certain that

TOO MANY ARE GOING OUT

of it. For the last fifteen years or so, I have watched with a great deal of concern the attitude of young people of culture and education toward the Methodist Church; and I have not been very much encouraged. I have seen in that time more than a score of young people of my acquaintance — if I call them young they were at all events younger than myself — all trained in the Methodist Church, of Methodist parentage and traditions, some of them sons of men who are leaders in our church, all of them already admitted to our church, and some of them already of considerable influence there — I have seen these people *leave* the Methodist Church for other communions. But I have *not* seen a quarter of a score of young people trained in other churches coming into ours from all other churches put together — personally, I don't recollect that I have seen a single one, unless it was a lady, who was not a *single* one, but was converted by marriage.

Now I don't like the looks of that. I know very well that the power of a church does not depend entirely or primarily on its culture and learning, on its intellectual attainments of any sort; I know that mankind are not to be saved by any gospel of culture — I know all that; but I know, too, that if education is worth anything, if a trained mind is better than an untrained one, if our schools and colleges and seminaries have any reason for existence, then I know that these young people are just those the Methodist Church can least afford to lose. For these young men have not left our church to find some easier place, where there is less work to be done; they were not trying to slide into some place that should shelter a lukewarm laziness and lassitude. On the contrary, they are honest, earnest young people, ready to do something and actually doing it in the churches they have joined — they are teaching in Sunday-schools, conducting missions, working in the poorer sections of our great cities. They were not frightened or disgusted by any practical evangelical work in the Methodist Church, don't you think it. Still less were they actuated by any foolish pride or desire to better their social condition. If there *be* any *such* deserters, why you will doubtless agree with me that we may well afford to let them go. No man of any real force or worth is likely to select his religion as a means of social advancement, or choose his church because of its "good form." There is more danger that we who stay in may be tempted in some such way. An uneasy consciousness of social inferiority is the surest mark of underbreeding everywhere, and the first thing that even good society demands is that a man shall take himself for granted. When I hear of a Methodist Church that is a little ashamed to stay down town where the people are, or has built a new church edifice at a cost of $400,000, I always feel a little suspicious that something else than the glory of God is at the bottom of it. No, these young men have not left us because they are too fine to have anything to do with folks who don't wear kid gloves to their business or put on a dress coat for dinner every day. The assistant rector of Grace Church, New York, a young man of rare culture and highest education, the son of parents eminent in the Methodist Church, is spending all his time and labor among the poorest people of the East Side. The brilliant college friend of mine whose decision to leave the Methodist ministry for that of another church some years since was, in my opinion, the greatest loss the ministry of that Conference has recently sustained, spent the time for some four years after leaving our church exclusively in city mission work — and felt it a promotion.

Well, why *do* such men leave us, then? Doubtless various men have various reasons; but one feeling, more or less definite, I find entertained by almost all of them — that our church is somewhat narrow in temper, and confined in its notions of what a church ought to be and do. They think they find a sentiment widely, if somewhat vaguely, prevalent in the Methodist Church that we are a church for one class of people only, and for one sort of work; that what is sometimes called evangelism is not merely *characteristic* of Methodism — as it always ought to be — but is the *whole* of Methodism. Religious culture, training; that broader influence upon society, politics, manners, and all matters of social and intellectual concern; the assimilation of new ideas, and the eager but reverent search for truth in all realms; the truly comprehensive and liberalizing character of a church — these things, it is too often assumed, must be sought for in other folds than ours. And no one can deny that such narrow views of the nature and work of the church *are* too much encouraged among us. Here is one good brother in the HERALD'S symposium of three weeks ago, settling back half mournfully into the conviction that the Methodist Church must be content to be merely a recruiting agency for other churches, and mostly resign its functions of nurture and training, as well as its larger influence

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upon society, manners, morals, culture. "Perhaps," says this brother, with a resignation that evidently comes a little hard, "perhaps the dear old Methodist mother must always play Leah for the Rachels of other denominations." (But I think if the "dear old Methodist mother" will only train up her children in the way they should go, when they are old they will not depart from her.) And here comes Editor Parkhurst himself with an editorial which, he will allow me in all kindness to say, I think

A MOST AMAZING COUNSEL OF UNWISDOM,

calculated to make the judicious grieve: —

"Methodism has never been successful in doing many things well, but it has been supremely successful in doing one thing — seeking the salvation of the multitude. The question which now confronts us is whether it is possible for the church to do many things well and still do the one thing which God called it to do, and has so greatly honored it in the doing. What is the real philosophy of evangelism? Is it possible to be both evangelistic and broadly comprehensive? And if not, which is the greater commission — to enlist the Christian soldier, or to train him? Is it worth while to part with our evangelistic birthright in order that these other good things be added unto us? Is not the loss greater than the gain? If the modifications cannot come without the loss of the evangelism, then would it not be better for Methodists to remain the 'peculiar people' that they have so long been? After no little anxious deliberation we are constrained to prefer the retention of the evangelistic spirit."

I saw that editorial copied into the ablest and fairest secular daily in New England (it is not published in Boston), and I groaned in spirit. For I hold that to be the most dangerous kind of heterodoxy. Thus to assume that the great Methodist Church is, and can be, nothing but an evangelizing society in the narrower sense of that term, a kind of higher and narrower Salvation Army, is a fatal misconception of the nature and functions of the church. And to preach that doctrine at this time is to foster and encourage the most dangerous and illiberal sentiments among us, and to drive out from us in ever-increasing numbers just those men on whose loyalty and leadership, under God, the future of the Methodist Episcopal Church depends.

You will not misunderstand or misinterpret me as discouraging what is called evangelistic work — meaning by that, as usually is meant, the endeavor to persuade men who are living in open hostility or indifference to religion to turn about, recognize their religious obligations, and enter upon the duties, privileges and joys of a personal religious life. That must always be a large part of the work of any church — to call sinners to repentance. There may be sometimes reasonable difference of opinion as to the wisest means and methods in this work; but no one questions its importance, its necessity. No one would have the Methodist Church or any other church do less of it. But this, so far from being *all* the work of a church, is only the beginning of its work. Considered by itself it is not even the largest or highest work of the church. Editor Parkhurst asks, "Which is the greater commission, to enlist the Christian soldier or to train him?" Why, if we must compare the two, "to train him," of course. Any evangelistic recruiting sergeant with two fifes and a drum can *enlist* the Christian soldier; but it takes a skilled and intelligent officer to train him for the army of the Master. The functions of any body that has a right to call itself a church are very largely educational in the broadest sense. It must instruct, inspire, broaden its members; it must ally itself with all influences that uplift and sweeten and refine society; or rather it must draw all such influences so far as possible within itself, and Christianize and sanctify all the forces that tend to purify or enlarge our life. It should proffer a welcome and furnish a home for all diversities of gift and temperament, for men of all grades of social rank and intellectual attainment, united here by a common sympathy for the deepest things, a common purpose for the highest ends. The church ought not to be, in any confined or canting sense, "a peculiar people." It is usually only a subtle sort of spiritual pride that prizes itself on account of any isolation from the world. When you hear folks talking of being "a peculiar people," nine times out of ten they only mean that they plume themselves on being better than their neighbors. The only "peculiar people" commended in Scripture are those "zealous of good works" — of all kinds of good works.

Now no less comprehensive a conception of the church is worthy its Divine Founder; indeed, no less comprehensive an idea deserves the name of *church* at all. Societies, orders, bodies of men, may properly be organized within the church to devote themselves to some one special work to the exclusion of all else; but the church is no such society of man's devising, and it has no right to narrow the scope of its mission. Whenever any branch of the Christian Church does devote itself exclusively to one narrow department of Christian work, excluding from its membership or even from its sympathy all who are not willing thus to contract their activities, then that branch of the church immediately falls into the position of a *sect*. That *is* a sect — a body of Christians who have cut themselves off from the broader activities, privileges and doctrines of the church universal.

We as Methodists, of all people, should be the last to do this. "Methodism has never been successful in doing many things at once?" I should rather say it has always been successful in doing a good many things at once. Its founder, its human founder, was the broadest, most genuinely catholic religious reformer, not only of the last century, but of any century. He left some impress of his own breadth on everything he did. He was never content to be a mere evangelist; if he had been, his work would never have been a tithe of what it was. He repressed mere unintelligent excitement always. He issued and edited books without number, and of all sorts, from a catechism to a popular novel and an edition of Shakespeare. He founded schools and academies, and hospitals and dispensaries, and insurance societies and loan societies. The best of modern English historians has declared that "the Methodists themselves were the least result of the Methodist revival; the noblest result was the steady attempt, which has never ceased from that day to this, to remedy the guilt, the ignorance, the physical suffering, the social degradation of the profligate and the poor." It may perhaps be admitted that the great religious movement of which Wesley is the most prominent exponent got too little hold upon the higher intellect of the country, and exerted less direct influence than could have been wished upon English thought. If it failed at any point, it failed here. But it was not because the great man who was its leader was narrow or unintelligent, lacking in conception of the sweep of religious obligation or in the grace of broad Christian charity. We are in a better position to attain all the wider results which he desired. John Wesley, for the greater part of his life at least, did not conceive himself to be founding a *church*, but only forming societies for more efficient work within a church; but we of the Methodist Episcopal Church, though claiming to be not a society but a church, have yet a great deal to learn from his catholicity and breadth of view.

The work of the church must, indeed, always be directed primarily, I believe, to the *individual;* in that sense it must always be personal and evangelistic; but we need to broaden our sense of what the church is to do for the individual man. A man is not "saved" when he is persuaded to come out from the world and be shut securely within the doors of some church with "a peculiar people." To save a man is not to take him out of sin, but to take sin out of him; and you must have something better to put into him. It is a work of education, of growth, of a broadening and developing life in all a man's powers and susceptibilities. Indeed, I suspect that a comparison of the large lists of probationers in our church with the very much smaller lists of members received in full will show one great cause of any lack of growth in our membership. We have enlisted our men, but we haven't been able to train or to keep them. As an eminent critic has said, "It looks like too much evangelist and too little pastor" — it certainly looks like too little pastor.

And while I believe that the church must, as I say, direct its main efforts to the individual, yet we must recognize that the church in these days has

A WORK TO DO FOR ORGANIZED SOCIETY

such as never before confronted it. The problems that today are pressing for solution are social and economic problems; the dangers that threaten us are social and industrial dangers. It is idle to shut our eyes to them. They will not down. The air is full of social theories, many of them wild enough doubtless, but all testifying to a deep restlessness and discontent, a menacing jealousy between the different classes of society, and a profound distrust of most of the economic principles on which our society is largely based. In my judgment these dangers can be averted only by a more general and intelligent diffusion of the principles of Christianity; by a mutual approach of different classes which only Christian motives can produce, and by a large revision of economic and social principles in the light of a genuinely Christian teaching. This work *must* be done, or the church will lose not only members, but — what is far worse — its hold upon the confidence of large classes of society; and it must be done by Christian men, men of highest intelligence and experience and breadth of view. To this end the church must not narrow and limit its work, but must welcome and encourage all such men, must broaden its horizon, prove itself hospitable to all thought, to all forces mental or

material, to all influences of science or letters or art that tend to relieve the wants or uplift the thoughts or refine the emotions of man, and so to promote a genuine brotherhood in all noble enjoyment and aspirations.

And now I believe, without any foolish boastfulness or any wish to depreciate any other church, but in glad thankfulness I believe that the Methodist Episcopal Church is better fitted to do such a work, to be a broadly comprehensive yet generously evangelical church, than any other religious body on this continent. We are not only the largest religious body — I don't care much for mere numbers — but we are and ought to continue to be the most inclusive and catholic. We are not the church of any class, high or low. The Methodist Church has shown itself broad enough to furnish home and work for all orders of men, from the humblest mechanic to the firm, large-hearted statesman who, as President of the United States, is the centre of the world's vision today. Our church is not narrow in its doctrinal standards; it imposes no elaborate creed as a condition of membership, and its Articles of Religion are substantially the Apostles' Creed, which is the foundation of the Universal Church; it tolerates wider differences of opinion among its members as to many points of doctrine, and allows — let it be said to its credit — a freedom of thought, investigation, and of statement even, to its theological teachers which would frighten some sister churches. The whole genius of our church is catholic. We ought to be the broadest Protestant church in the world.

But if our church, or any such great comprehensive body, is to remain genuinely catholic, it is absolutely necessary that the opinion which directs it should be intelligent, that no one type of Christian experience and no one form of Christian work should be given exclusive recognition; that no narrow standards, no unscriptural interference with the conscience of the individual, no illiberal sentiments or unsympathetic temper, even although shared by the majority of the membership, should ever be forced upon the church at large. Let us remember that, as we profess in the solemn and truthful words our initiatory service. The aim of the church is to bring together in one all that are in Christ. Our creed, our genius as a church, I repeat, are generously catholic; let us see to it that our temper, our methods, our rules, are kept so, too.

And that brings me, in closing, to say a word or two on one or more special matters of less importance. I promised the committee who were kind enough to ask me to speak here this evening that I would say something on

THE AMUSEMENT QUESTION.

What I would say is all implied in what I have already said. The Section 340 which practically makes entire abstinence from certain forms of recreation a condition of membership in our church is certainly a sad mistake, and entirely inconsistent with the genius of our church. The old rule, Wesley's rule, though framed for a society and not for a church, was a very good one; it left the decision of all such doubtful matters where it must be left — with the individual conscience.

Now I am not here to advocate, or to encourage, or even to defend, the forms of recreation forbidden by this rule. Whatever may be my own opinion, the question of their advisability is not now in discussion. Only this much must be admitted by any man of candor and intelligence — they are not in themselves intrinsically wrong. It is quite possible that there are some Christian men who can participate in them, in certain circumstances, with a clear conscience. They may be unwise or mistaken in doing so; I repeat, I am not now concerned to argue that. But they are not consciously wrong. The man who says it is *impossible* that I should listen to Mr. Irving's representation of one of Shakespeare's great dramas tonight and go with a clear conscience to a prayer-meeting tomorrow night; or who says it is inconceivable that my neighbor should play a game of whist with his children after family prayers of a winter evening, or should allow his little girls to take lessons in dancing as well as in gymnastics — the man who says that is either very unintelligent or else he is showing a want of Christian charity that is, in my judgment, far more culpable than the practices he condemns.

Now this being the case, it is not only petty and narrow, but most unwise, to make entire and indiscriminating renunciation of these things a condition of admission at all into the Church of Christ. In the first place, by doing so, you keep many conscientious young people out of the church. It is not that these young people care more for these things than they care for the church. You have no right to say so. You have no right to brand them as "worldly," as "lovers of pleasure more than of God," and all the other uncharitable accusations sometimes called out by such hesitation. It simply isn't true. These young people *do* hesitate to hand over their consciences to the keeping of any authority that puts such matters as these amusements on a level with theft, and falsehood, and license, and all the other fruits of unrighteousness. And their hesitation is not a proof of worldliness; but quite as often a proof of moral discrimination and of a sense of individual moral responsibility — which are just about the most important elements in any young person's character.

For one of the very worst things about such a rule as this is that it cultivates, in very early years, either a persistent prejudice against the church, or else a factitious, unintelligent, censorious conscientiousness. What is your boy to think when he learns that his most intimate playmate whom he knows to be a good, clean, reverent, pious little fellow, a member of another church and Sunday-school, could not be admitted to our church at all because he goes once a week to a dancing school? Why, your boy doesn't have to be very old to have logic enough to conclude, either that his church is strangely hard and uninviting, or else — what is worse — that his playmate is doing things about as bad as it would be to lie a little, or to cheat a bit at school. You are forcing him into that dilemma. He must think so.

Now I am not talking of theoretical cases. I have been a Sunday-school teacher for twenty-five years, and I know what I am talking about. An eminent member of our church, one who wears and deserves the title of D. D., for he is one of the most learned and devout men I know, said to me the other day: "I have sometimes almost concluded it was my duty to get a pack of cards and play a game of whist with my wife and children now and then, to correct any such ignorant and bitter prejudice as I find my boy in danger of forming."

Indeed, my friends, when one thinks of it, this Section 340, which seems at first merely petty, impresses me on reflection as a very serious, I had nearly said a very wicked, thing. It is shutting the door of the church, of *Christ's* church, in the face of those who would enter it. It is making these little ones to offend. For, remember, the church is not a private society. Any body of men have a perfect right to form a society of their own, and to say to those outside, "We invite you to join us on certain conditions which we have laid down; if you choose to accept these conditions, we welcome you to our membership; if you do not, we cannot admit you." But the church is no such body as that; the Methodist Episcopal Church is no such society as that! If I thought it were, I would leave it in the next forty-eight hours. The Methodist Episcopal Church derives its only warrant for existence from the fact that it is a branch of the Universal Church. It is not the church of John Wesley; it is not the church of the Bishops, or of the General Conference; it is the church of Jesus Christ. No man has any right to lay down conditions for membership in it other than those clearly contained or implied in the teaching of its Divine Founder. What right has any man or any body of men to stand in the door of the church, the church to which my father belonged and my grandfather, and which I would fain enter, and to say to me: "You cannot come in here unless on certain matters of practice not touched in the teaching of the Master or the creeds of the church you will consent to be guided not by your conscience, but by ours?" Whoever dares to say that assumes, in my opinion, a fearful responsibility! The authorities of the Roman Catholic Church might perhaps say it consistently; no Protestant can say it!

Do not charge me with pleading for laxity, for carelessness or indifference in the Christian life. I am pleading rather for just the opposite. I am pleading for a broader, more inclusive idea of the Christian life, a life not bounded and hedged by narrow and petty rules imposed from without, but inspired from within by a spirit of reverent and loving loyalty to the great Head of the Church; a religious life not withdrawn from the full stress of human interests and activities, but consecrating all those interests by high purposes, devoting all those activities to holy ends; with open eye and open mind, hospitable to all ministrations from science or letters or art, accepting all truth, enjoying all beauty; and yet using all not for a selfish culture, but for unselfish service of the Master and of our fellowmen. No narrow conception of the religious life is worthy of the church of Christ; and no branch of that church, I firmly believe, is better fitted by its origin, its history, its genius, to foster such a catholic and generous Christian life than the branch to which we belong. Let us protest against anything that will lower its vitality; let us protest also against everything that will narrow and dishonor its mission.

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THE CONFERENCES

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting.— Rev. W. T. Worth, the newly-elected president, occupied the chair. Dr. E. R. Thorndike made a vigorous, eloquent and robust address on the "Constitutionality of the Amusement Paragraph in the Discipline." Dr. Manley S. Hard, of the Church Extension Society, made a strong speech concerning his work. Rev. W. A. Wood was confirmed as assistant secretary. The president appointed as members of the executive committee, Revs. F. N. Upham, G. S. Chadbourne, and G. A. Phinney.

South District

St. Andrew's, Jamaica Plain.— A new parsonage is contemplated here. Work will probably begin very soon. It is to be built on the church lot.

South Boston, City Point.— A hearty welcome reception was given, April 27, to Rev. and Mrs. W. A. Thurston as they return for the second year to this church. Mr. Lewis C. Tibbits was master of ceremonies, making a whole-souled speech of greeting, to which Mr. Thurston feelingly replied. Addresses were made by his Methodist neighbors, Revs. R. L. Greene and William Full, and by his Baptist brother, Rev O. A. Hilliard. Refreshments daintily served helped to make the evening very pleasant. This church has a brave people and an enthusiastic pastor. The work before them is great, and they are well equipped now in their new home, so recently and extensively remodeled.

Boston, First Swedish.— Eight persons were received into church fellowship May 1. Two were converted at the altar service. The revival spirit is present. Rev. Henry Hanson, pastor.

Personal.— Dr. Manley S. Hard, assistant corresponding secretary of the Church Extension Society, preached and presented the work of that organization at Baker Memorial and First Church, Dorchester, at the morning and evening services, respectively.

Dorchester St., South Boston.— A reception was tendered the pastor, Rev. William Full, and his family, April 28. Notwithstanding the severe storm a large audience was present. Addresses of welcome were given by representatives of the society, Epworth League, official board, ladies' society and Sunday-school; also by Rev. J. G. Robinson, rector of Grace Episcopal Church.

Bethany Church, Roslindale.— The *Bethany Messenger*, the monthly church paper, says: "Bethany Church gave a most cordial welcome to the pastor, Rev. A. H. Nazarian, in the form of a reception, Thursday evening, April 21. Mr. and Mrs. A. A. Robert received with Mr. and Mrs. Nazarian, and a large number of the church and congregation were present. The children had a nicely prepared program which delighted all. Mr. H. W. Bowen, in behalf of the church, welcomed most cordially the pastor back for his second year, to which he replied. The Ladies' Aid, under whose auspices the reception was given, served cake and coffee. Rev. A. L. Squier, of West Roxbury Methodist Church, was present, and made a fitting speech." This church is united and prosperous under Mr. Nazarian's efficient ministry. On his return from Conference the official board manifested its appreciation of his services by informing him that his salary had been increased $200. U.

Worcester.— This is the period of receptions and welcomes back to pastors and their wives. It would be difficult to give a heartier greeting than that which our "Bishop" Alonzo Sanderson received at the hands of the Park Avenue people. This church has no kitchen, so there was nothing carnal or cereal in the exercises, but all had a most enjoyable evening and made the hard-working minister feel that his labors are appreciated. At Laurel St., when the ground was covered with snow and nearly all other people would have thought it necessary to stay at home, members to the number of a hundred or more gathered to receive Pastor H. H. Paine and his wife. Everybody was put at ease by the perfect management and generous hospitality. Old and young vied with each other in the pleasures of the evening, and pastor and wife ought to feel assured of a warm place in the affections of this people. The evening itself was the fiftieth anniversary of the sewing circle, and an excellent historical sketch was read by Mrs. A. B. Moulton, the secretary. Mrs. Geo. H. Fernald spoke for the Missionary Societies, Mr. George H. Ellinwood for the Epworth League, Supt. S. A. Walker for the Sunday-school, Mrs. R. A. Puffer for the Ladies' Circle, and Alfred S. Roe, of Grace Church, for old times' sake. There was good singing by Misses Boutwell and Tobin, and a very hearty response to his reception by the pastor. John Townsend presided, and from first to last supper and exercises were of the very best possible. The next meeting of the Social Union of Worcester will extend a greeting to our new pastors, Messrs. King and Paine.

Quis.

North District

Trinity Church, Charlestown.— The people here gave a genuinely Methodist welcome to their new pastor, Rev. Raymond F. Holway, and his family, Wednesday evening, April 27. The great vestries were beautifully decorated and arranged in a homelike way by the ladies. Mr. Geo. W. Gammons heartily voiced the sentiments of all the church, welcoming the new shepherd of the flock. The pastors of the Unitarian, Universalist and Congregational churches, the Y. M. C. A. secretary and Dr. S. M. Williams, who has supplied the pulpit since Dr. Brodbeck's death, all made very fraternal addresses. Music and a bountiful collation added much to the evening's enjoyment.

Broadway, Somerville.— A reception was tendered to the returning pastor, Rev. Dr. Frederic Woods, on Wednesday evening, April 27. The vestry was prettily decorated by the Epworth League. Refreshments were served by the ladies, and beautiful flowers were presented to Mrs. Woods by Gracie Bryant. Mr. Geo. F. Clarridge made an address of welcome. The year opens hopefully.

Trinity, Cambridge.— The pastor, Rev. Dr. George Whitaker, received a most cordial welcome to the church he left sixteen years ago. The changes which have marked the interim form a most impressive lesson. Last Sunday the congregation in less than twenty minutes subscribed nearly twenty dollars per Sabbath for current expenses with the greatest cheerfulness, and there is more to follow.

Auburndale.— Under the auspices of the Ladies' Aid Society, a very pleasant and cordial reception was given to Rev. W. T. Worth and his family on the evening of April 27. The gathering was large. Among those present were Bishop Mallalieu, Rev. Dr. Peloubet, Rev. Dr. Cutler, and Rev. Mr. Southgate, the former and present pastors of the Congregational Church, Dean Wright of the Correspondence School, and Rev. T. W. Bishop, a former pastor. Refreshments were daintily served by a number of young ladies. Mrs. E. F. Miller and Mrs. Helen Dyer, vice-president and secretary of the Ladies' Aid, received with the pastor and his family. The year opens auspiciously.

South Framingham.— The pastor, Rev. Alfred Woods, has been returned to this society for the fifth year. A welcome was given Mr. and Mrs. Woods in the church on Monday evening, April 25. In the large vestry the seats were removed, and it was transformed into a drawing-room where the church members and many visitors from the other churches were received. Music was furnished by an orchestra and eminent vocal talent. A collation was given by the Ladies' Society. During Mr. Woods' pastorate the church has been remodeled and now has excellent facilities for church work. Everything promises a successful year. The Central Circuit Preachers' Meeting is to be held here Tuesday, May 10.

Ayer.— Rev. Thomas E. Chandler (class of '94, Boston University) has been transferred from the Kansas to the New England Conference, and stationed at Ayer. During the past three and a half years in Kansas City, Kansas, and in Kansas Ave., North Topeka, he has received 310 accessions. His ministry otherwise has also been a blessing.

Lowell, St. Paul's.— This church gave a rousing reception, full of good-will and heartiness, to their new pastor, Rev. L. W. Staples, and family on Wednesday evening last. It was made the occasion, also, for the presentation of an elegant new American flag. Mr. Clark Glidden, on behalf of his brother, Mr. Chas. J. Glidden, made a patriotic speech as he delivered the gift to the keeping of the pastor and trustees. Mr. Staples responded in a few words full of ringing patriotism, and on behalf of the church accepted it, at once giving direction that it be flung to the breeze from the tower. The city band played "Hail Columbia," "America," and "Yankee Doodle," Mrs. Richardson sang "The Star Spangled Banner," and the large company of people went wild with enthusiasm. Five young men of the church who had just enlisted were present in uniform, and their presence made the occasion more impressive. At nine o'clock in the evening the flag was floated out from the old church tower, as in the days of '61, and the crowd cheered again and again. Just before leaving East Boston the people of the Bethel Church gave Mr. and Mrs. Staples a splendid farewell reception, with rich gifts expressive of appreciative esteem.

Saxonville.— The opening of the fourth year of the pastorate of Rev. J. Peterson is auspicious. A hearty reception was tendered the pastor and his wife by the people, under the auspices of the Epworth League, on Friday evening, April 15. The church parlors were beautifully decorated with bunting, curtains, rugs, palms and flowering azaleas. Words of encouragement and kindly welcome were spoken by Mr. John H. Hemingway, to which the pastor responded. This was followed by a fine musical and literary entertainment, and light refreshments were also served. The reports at the first quarterly conference, held Friday evening, April 22, were of an encouraging character. Two young men have joined on probation since the Annual Conference.

East District

Maplewood Church.— The pastor, Rev. J. R. Cushing, recently had as a Sunday evening topic, "Snap Shots of the Annual Conference."

South St., Lynn.— On April 20, Miss Emma A. Varney was united in marriage with Mr. Edward C. Kimball, the ceremony being performed by the pastor, Rev. Geo. H. Cheney. A crowded audience was present. The many and costly gifts bestowed indicate the high esteem in which the bridal pair are held.

Gloucester, Riverdale Church.— A very pleasant reception was given on Wednesday evening, April 20, to Rev. J. F. Mears and wife on their return for the fourth year. The vestry was made attractive with flags, ferns, palms, rugs and parlor lamps, all giving a homelike appearance. As Mr. and Mrs. Mears stepped in, they were greeted by the audience who sang heartily "Blest be the tie that binds." Chaplain Charl-

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better known as Ayer's Cherry Pectoral, has made a record for its remarkable cures of asthma. Cases that have been considered beyond hope or help have been cured by this remedy. We give two examples of such cures out of the many on record:—

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ton offered a fervent prayer. Mr. J. W. Day, the superintendent of the Sunday-school, heartily welcomed the pastor and presented a beautiful bouquet of pinks to Mrs. Mears. Then followed a literary and musical program. Timely and encouraging remarks were offered by Rev. Mr. Charlton, Rev. J. Candlin of Rockport, and Rev. G. H. Rogers of East Gloucester. Mr. Mears responded appreciatively. A fine collation was served.

West Medford. — Trinity Church is remembered in the will of the late Mr. Elisha Peirce to the extent of a fine pipe organ for its new auditorium. Mr. Peirce for more than ten years has been a member of this church, quietly attending its services, but never taking a very active part. Now his "last will and testament" shows that he has cherished a strong love for the house of God, and has made both generous and wise provision in this much-needed and greatly-appreciated gift. Rev. A. W. L. Nelson is meeting with success in this heroic church. The 25th anniversary will be celebrated in June.

Stoneham. — The members of this church and congregation gave a reception to their new pastor, Rev. J. W. Ward, and his wife in the vestry, Thursday evening, April 28. The ladies had transformed the vestry into a veritable parlor. Music was furnished by the choir, and words of welcome were spoken by the church and the pastors of the Baptist and Congregational churches and others.

Ipswich. — Just before Conference this church showed its love for the pastor, Rev. Geo. F. Durgin, by giving him an elegant gold watch, and for his wife by making her happy with a generous gift of solid silver ware. During the two years just closed 60 additions to the membership have been secured — a net gain of 23. U.

West District

The annual meeting of the Springfield Preachers' Meeting, on Monday, April 25, elected the following officers: President, L. H. Dorchester; vice-president, E. P. Herrick; secretary and treasurer, A. W. Baird; executive committee, W. J. Heath, C. F. Rice, L. E. Bell.

Orange. — The Epworth League gave the new pastor, Rev. F. H. Ellis, and family a hearty reception. The church was crowded with the members and their friends and a pleasant evening was spent. A musical program was rendered, an original poem by Mrs. Susan Kidder was read, and recitations were given by members of the Sunday-school. Cake and coffee were served. H.

N. E. SOUTHERN CONFERENCE

Providence District

Rev. C. A. Stenhouse, 13 Jenkins St., Providence, R. I., is the new correspondent for Providence District. All items of church news should be sent to him early each week.

Hingham. — Rev. Wm. J. Wilson, father of Mrs. H. W. Brown, of Warren, R. I., and of Mrs. C. H. Smith, of Phenix, R. I., who has supplied Northport, East Maine Conference, for two years, will this year supply Hingham, Mass.

New Bedford District

Rev. S. E. Ellis, of Fairhaven, has been selected as the new correspondent for this district, to whom all church news should be sent.

Norwich District

Portland. — Rev. E. W. Goodier, who has been pastor of the church in Portland for the past five years, was tendered a farewell reception, April 7, which was largely attended by his parishioners and many friends, who deeply regret his departure to another charge. Their sincere regards and hearty wishes for abundant success in his new appointment will go with him. Mr. Goodier and wife were presented with a fine engraving, which will serve as a reminder of the occasion and the high esteem in which they are held by a host of friends.

Receptions are the order of the day. In most of the charges of the district the new pastor and family, or the returning ones, have been welcomed by their people in a more or less formal manner. The appointments seem to give general satisfaction to preachers and people.

Personal. — Rev. John McVay's daughter Bertha has been critically sick for several weeks at the hospital in Hartford, with appendicitis. Her condition is now reported as more comfortable and with hopes of recovery. Mr. McVay has closed a very successful five years' pastorate at Burnside, and removes to Mystic.

New Men. — Among the new men on the district are Revs. W. S. McIntire at Hazardville, J. H. Buckey at Thompsonville, H. E. Murkett at Hockanum, C. E. Harris at Old Mystic. Y.

Crystal Lake. — Perhaps an additional word regarding the remarkable religious interest at Crystal Lake, Conn., will be acceptable. The "old Square Pond mother church" was repaired and reopened Oct. 26, 1879, and very soon this writer was invited to become its pastor, and for five years it was my pleasant privilege to declare there the blessed Gospel. In 1885 Rev. Joseph Ackley was appointed to take my place, remaining pastor one year, during which a revival occurred, resulting in the addition of several members to the church. At the close of his faithful pastorate I resumed charge, and supplied the pulpit regularly for over nine years more, the Conference kindly leaving the appointment, during that time, entirely in the hands of the Lord and the Square Pond society (the reader will understand that Square Pond of the olden time is now Crystal Lake). Ill health caused me to resign at the end of the nine years; but, by request, I again began a morning service in April, 1896, with encouraging attendance, but was called in June by the presiding elder of our district to the pastorate of the Methodist Church in East Woodstock, where I am still trying to sow good seed for the Master. "One soweth and another reapeth," yet both greatly rejoice together because God alone is glorified. Last year Rev. J. I. Bartholomew, pastor at Stafford Springs, being placed in charge at Crystal Lake also, began very faithful revival work there (sparing not himself at all that he might win souls), and a work both wonderful and glorious has resulted, many having been won for Christ who give good evidence of continuing steadfast. Some may be pleased to know that the first Methodist parsonage erected in New England (one hundred and six years ago) still stands at Crystal Lake, remaining in Methodist hands as the greatly prized home of the present writer. OTIS E. THAYER.

MAINE CONFERENCE

Augusta District

To Preachers and People: —

DEAR BROTHERS AND SISTERS: In meditating upon the recent appointments I am constrained to believe that, on the whole, they are as wisely and impartially made as possible. Let us accept them in a spirit of loyalty and consecration.

I again call your attention to the Ministers' Institute, which convenes in Lewiston, May 19-27. It will be an excellent investment of time and money if you can plan to attend.

I earnestly hope there will be a general rally at the June session of our Ministerial Association, which will probably be held at Livermore Falls in the latter part of the month. A. S. L.

Portland District

Kennebunkport. — The treasurer of our church in this place has received $30 from Miss Lou Wheeler, treasurer of the Junior League of the church (being the receipts from an entertainment given by the Junior League under the direction of the superintendent, Mrs. H. L. Nichols), toward the current expenses of the church, and the amount has been paid toward the salary of the pastor, Rev. H. L. Nichols. The treasurer, Mr. J. W. Fairfield, writes: "Long live the Junior League of Kennebunkport! We are not willing to charge the lack of interest in our church to the Epworth League, as we believe that the hope and strength of the church of the future is in our young people. God bless the Epworth League, Junior League, Y. P. S. C. E., and all who try to advance the cause of Christ and humanity!"

VERMONT CONFERENCE

Montpelier District

Rochester. — The Epworth League and young people planned quite a surprise and welcome for their pastor, Rev. John L. Reeder, on his return from Conference, Wednesday evening, April 27. The church was beautifully decorated with wild flowers and vines, and a bountiful supper was served. To the many words of welcome and appreciation the pastor replied with much feeling and briefly outlined the work for the coming year. The audience-room, the vestry and the dining-hall are being made more attractive by the putting in of electric lights.

Dr. S. F. Upham, in his address upon Missions at the East Maine Conference, was vigorously applauded when he said: "God manages the affairs of this world in and for His church. This is shown in history. Even war is for advancement. Chains never fall off nor rust off; they have to be knocked off. We are now in war. God bless our President. He tried to end it, but could not. Now the only way out of it is right straight through it. It is God's way to bring about His plans. Cuba is to be free, and Spain is to be opened up to Protestant missions."

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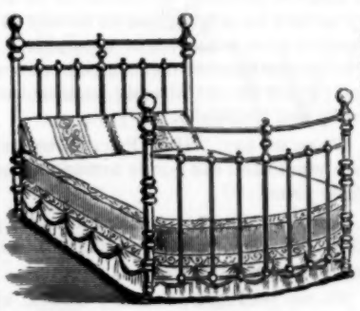

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NEWS FROM INDIA

REV. R. HOSKINS, D.D.

DURING the past two years India has been suffering from a severe famine. Millions have died, and other millions, who have just sustained their lives through the famine, are gradually succumbing to the weakness brought on by the extreme lack of food; and probably during the next five years thousands and thousands of men and women will drop away, leaving their families without any proper protection or support. Scores of children are wandering from place to place in search of food whose parents have either died or cast them off because they were unable to care for them.

This week we went to a neighboring district and found twenty-five orphans in the Government dispensary, and arranged with the magistrate to send them to our home. The native minister had gathered four children the day before our arrival. One of these boys went out and carried the news into the town, and four more orphans came for protection and food. We have in our care nearly two hundred orphan children, and probably another one hundred will have to be cared for by us. We are sending many that come to us to other stations where there is provision for them.

The question of proper employment for these children becomes a very serious one. It requires money to open up any kind of workshops, and shops will require constant care and supervision. It is not well to bring up the children without working. They would like to do nothing but eat and drink and go to school; but for their own good some form of manual labor must be enforced upon all of them.

We would like to open a tannery, in which the boys will learn to tan hides after European methods; but to make this successful we shall need some considerable plant and machinery. Probably $3,000 will be required for erecting the buildings, putting in the simplest machinery, and making provision for proper superintendence. The most advisable thing to do is to secure an earnest Christian man from America, who understands the business of tanning. There is an immense amount of leather used in all parts of India, but the tanning is very crude, and the leather tanned in this method is inferior and sells at a low price. There are four European tanneries in Cawnpore, and two of these are doing a large business. In connection with one of these tanneries there is a factory for shoes and harnesses, and in one factory there are three thousand persons employed. In this factory leather is tanned after the European method, which sells readily at a high price, and there is a constant call for all that is prepared. When we were in Salem, Mass., we investigated the matter and found that a tannery could be carried on at a small expense and with a few workers, if necessary. We shall have to look to our American friends for aid in this matter. Some $3,000 would start our tannery in a very good form; and we shall be glad to enter into correspondence with some earnest Christian man who is thoroughly up in this business.

* *

The five Annual Conferences have held their sessions, and they all report a considerable increase in their work. The missionaries generally have been very active in the matter of distributing famine relief, and they have become generally known as "benefactors of the people." Dr. Klopsch, through his paper, the *Christian Herald*, was the means of sending a ship-load of grain and beans to the starving people of India, and this food has been distributed in all parts of the land through the assistance of the missionaries. As a result of the famine there is a general feeling of respect and love for the Christian workers among the people. The lieutenant-governor of this province is a Roman Catholic; and for some reason — whether from religious purpose or not we cannot say — he has largely left missionaries out of the work of governmental famine relief. There has been general inquiry why he turned aside from the missionaries. Usually official help does not have very much sympathy in it, and consequently it does not make much impression upon the people for good.

* *

From all parts of our mission-field we hear of great numbers turning to the Lord, and the workers are heavily pressed with their responsibilities. They have not had any increase of means for the employment of teachers for these inquirers — in fact, their means have decreased; but they have utilized the opportunity they had to the best advantage, and generally the inquirers have been properly instructed. I judge that during the present year as many converts will be received by our church as in any preceding year. But there is great necessity of constant care in urging upon those who join the Christian community that they receive the fulness of the power of the Gospel of Christ, and unless we lay a constant stress upon this, there is a tendency with our workers to let the people remain in a very low attainment. The missionaries, with their heavy financial responsibilities and exhausting cares, are in danger of becoming secular.

* *

The visit of Bishop Foss in India was the cause of great blessing to our workers. They saw a man of exalted position in our church who was not engrossed with the question of church polity or with financial problems, but his whole heart was filled with zeal for Christ, and he showed an example of enthusiasm and devotion such as we have rarely seen. He only spent two or three weeks in India, but his visit here has left a great impression for good upon the workers. He frequently expressed the hope that he might be delegated to return to India during the next quadrennium; and I am certain that all the workers in the field would be exceedingly pleased to have him come. He preached through an interpreter, but did not find any great hindrance in this. Of course one does not feel the same freedom of speech that he would have in his own language, but Bishop Foss knew what he wanted to say, and delivered his

The Wanamaker Store.

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(Please address exactly as above.)

message through the interpreter with great power.

Dr. Goucher accompanied Bishop Foss in his visitation to all the Conferences. He is a man of very clear perception, and quickly comprehended the situation in India, giving special attention to the financial problems that confront us. In various parts of India there have been various systems of gathering money for the spread of the Gospel. In some parts of the field the workers have not been very efficient in collecting money. In other places most excellent plans have been in operation, which have resulted in obtaining large sums.

* *

At the Central Conference the whole matter of self-support was thoroughly discussed, and a plan was adopted by which every preacher-in-charge of a Christian community was required to gather a certain portion of his salary from his people. If, through any cause, he failed to gather his portion from the church, in that proportion would his mission allowance be decreased. It was not thought wise to specify that we could expect a certain minimum sum from every Christian, lest that definite sum should become the maximum. There was a recommendation that one anna a month, or twelve annas a year, should be the minimum; but it was decided that this sum eventually might become like the quarter of a dollar asked from the church members in the early history of Methodism. This matter of self-support needs constant care and vigilance. It is not a matter that will grow of its own accord. Our people are poor. Many of them never have their hunger fully satisfied, and they would like to refrain entirely from giving; but we are convinced that real giving will be a blessing to them in every way. If they give freely of their poverty, God will freely give of His riches.

* *

For the first time in the history of our work one of our native Conference members was placed on the superannuated list because of leprosy. It seems sad that this awful disease should invade the ranks of our ministry, but it spares no one.

* *

A plan was adopted at the Central Conference that some provision should be made for our preachers who are not in the Annual Conference. Heretofore we have had different schemes in the different parts of the country for the aid of our worn-out preachers and their widows and orphans; but the missionaries thought that this ought not to be so any longer, and they are now working out a plan by which a suitable provision shall be made for them.

Cawnpore, India.

The *Methodist Times* (London) calls attention to the fact that "Many of the greatest modern preachers of Protestant France were first brought to Christ and first called to the ministry in association with our 'little sister,' the Methodist Church of France. A striking illustration of its far-reaching service is found in the fact that the most prominent of recently-converted Roman Catholic priests, whose secession from Rome has caused such a stir, is the Abbé Bourrier, who has himself stated that he heard the Gospel for the first time in our chapel in the Rue Roquépine, Paris, and purchased at our small book room the Bible through which the Spirit of God enlightened his mind."

EAST MAINE CONFERENCE

Reported by REV. C. A. PLUMER.

THE East Maine Conference met for its 51st session in Grace Methodist Episcopal Church, Bangor, April 27, Rev. J. M. Frost, pastor.

On Tuesday the Itinerants' Institute met, and the examiners completed the work of the year in the examination of the classes and of candidates for admission on trial.

The trustees of the East Maine Conference Seminary met to consider the interests of the school. To the great surprise of most of the trustees, President W. A. Hutchison read his resignation of the presidency of the Seminary. It was then learned that he had already made other arrangements which prevented the withdrawal of his resignation. After a careful and full consideration of the conditions and demands of the school, the trustees voted, requesting the Bishop to appoint Rev. J. F. Haley to the presidency of the school.

Tuesday evening Bishop Earl Cranston gave a thrilling and instructive address to an audience filling the spacious audience-room—an answer to the question, "Is the Pulpit Losing Power?" At the close a reception was given to the Bishop and cabinet in the vestries.

WEDNESDAY.

At 5 A. M. a holiness meeting was led by J. H. Irvine.

At 8, Rev. E. A. Schell, D. D., addressed the representatives of the Epworth League.

Bishop Cranston opened the Conference at 9 o'clock with reading the 64th chapter of Isaiah. The 214th hymn was sung and the sacrament of the Lord's Supper administered.

I. H. W. Wharff, secretary of the Conference for 1897, called the roll and 64 responded.

I. H. W. Wharff was elected secretary, with S. A. Bender and John Tinling assistants.

A. E. Luce was elected statistical secretary, with I. H. Lidstone, G. M. Bailey and J. H. Irvine assistants.

D. B. Dow was elected treasurer, with A. L. Nutter and C. B. Allen assistants.

Voted to open the Conference at 9 A. M. and close at 11.45.

Dr. G. P. Mains of the Book Concern in New York, Dr. W. V. Kelley, editor of the *Methodist Review*, Dr. Charles Parkhurst, editor of ZION'S HERALD, Dr. E. A. Schell, general secretary of the Epworth League, Dr. S. F. Upham, of Drew Theological School, and Dr. M. S. Hard, of the Board of Church Extension, were introduced and heartily welcomed. Dr. Mains addressed the Conference respecting the work of the publishing house. Dr. Kelley addressed the body, presenting the worth of the *Methodist Review* to the Methodist preacher. C. E. Peterson was selected to canvass for the *Review*.

Drafts for $22 upon the Chartered Fund and for $504 upon the Book Concern were ordered.

Dr. S. F. Upham presented the claims of the Drew and Boston Theological Schools.

Miss Mary E. Lunn, superintendent of the New England Deaconess Home and Hospital, represented that work.

Dr. Schell called attention to the Epworth League.

A list of committees was called, notices were given, and Conference adjourned.

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In the afternoon A. J. Lockhart preached the Conference sermon. The Scriptures were read and prayer offered by J. L. Fischer.

At the close of the sermon the anniversary of the Woman's Home Missionary Society was held, Mrs. S. H. Beale presiding. The 319th hymn was sung, the Scripture lesson was read by Mrs. H. E. Foss, and prayer was offered by Miss Mary E. Lunn. Mrs. S. L. Beiler, of Washington, D. C., addressed the audience upon home missions in Alaska.

Dr. Charles Parkhurst addressed the ministers upon the subject of their work—"The Blessedness of Preaching the Gospel of the Lord Jesus."

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The Missionary anniversary was observed in the evening with address by Rev. S. F. Upham, D. D.

THURSDAY.

The 5 o'clock holiness meeting was led by J. W. Barker, and the evangelistic service at 8 was led by Rev. and Mrs. G. Hampton-Hemus of California.

Bishop Cranston called the Conference to business at 9 o'clock.

The journal of yesterday's session was read and approved.

Dr. Charles Parkhurst, editor of ZION'S HERALD, was introduced, and called attention to the work of the Wesleyan Association and the circulation of ZION'S HERALD, one of the brightest, soundest and best of Methodist church papers, and presented $120 from the Association for the benefit of the superannuates.

A. S. Weed, agent of ZION'S HERALD, and Charles R. Magee, manager of the Boston Book Depository, were at their posts of duty and heartily welcomed by the Conference.

Dr. M. S. Hard, of the Board of Church Extension, presented the work of the Board.

The 13th Question was called: "Was the character of each preacher examined?" E. H. Boynton, presiding elder of Bangor District, H. W. Norton, presiding elder of Bucksport District, and W. W. Ogier, presiding elder of Rockland District, passed in character, and each reported the work upon his district. H. W. Norton, who has served a full term as presiding elder, was presented with a sum of money as a token of appreciation from the preachers and laymen of the district.

At 10 the Conference paused in its business and united with the citizens of Bangor in services appropriate to the day, it being the annual State Fast.

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In the afternoon the anniversary of the Woman's Foreign Missionary Society was held, Mrs. C. D. Wood presiding. Scripture

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BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
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ANCHOR, ECKSTEIN — Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION — New York.
SOUTHERN, SHIPMAN — Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN — St. Louis.
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was read by Mrs. H. W. Norton, prayer was offered by Miss Wilson, and an address given by Miss Mary A. Danforth. Dr. M. S. Hard then opened a leaf from Methodist history.

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In the evening the anniversary of the Conference Board of Church Extension was observed, A. B. Taylor presiding. Prayer was offered by Dr. W. H. W. Rees, and the address was by Dr. M. S. Hard.

FRIDAY.

The holiness service was led by F. E. White, and the evangelistic service by Rev. and Mrs. Hamson-Hemus.

At 9 Bishop Cranston called the Conference to business.

I. H. W. Wharff and J. F. Haley were selected as a committee to nominate trustees of the Conference Seminary.

The requests of those who desire a change of relation, of those who wish to be left without an appointment to attend school, and the list of supernumerary preachers, was referred to the committee of Conference Relations.

The 13th Question was resumed, and the effective elders on each district were called, their characters passed, and each reported his collections.

The 5th Question, "Who have been continued on trial?" was taken up, and C. H. Raupach, W. H. Patten, H. M. Moore, D. H. Piper, C. B. Morse, A. L. Nutter, H. I. Holt, and H. E. Stetson were advanced to studies of the second year. W. C. Baker was continued in the first class.

The 7th Question, "Who have been admitted into full membership?" was taken up, and C. E. Petersen, C. F. Butterfield, D. R. Pierce, E. V. Allen, A. H. Hanscom, were announced.

J. L. Folsom was discontinued at his own request.

E. S. Burrill was continued in the studies of the second year.

The 9th Question, "Who are in the studies of the fourth year?" was taken up and J. G. March, C. B. Allen, M. T. Anderson, J. W. Hatch, were advanced. H. B. Haskell and A. B. Carter were continued in the third class.

W. A. Hutchison, president of the East Maine Conference Seminary, was introduced and addressed the Conference.

Rev. W. H. W. Rees and other visiting clergymen were introduced.

Rev. Mr. Merrill of the Congregational Church, Rev. Mr. Kingsley of the Baptist Church, and Rev. Mr. Mosier of the Free Baptist Church, were introduced and each presented the fraternal greetings of his church.

Rev. S. S. Cummings was introduced and called the attention of the Conference to the Little Wanderers' Home.

C. W. Graffam was elected to deacon's orders.

G. R. Moody, a deacon of four years, was elected to elder's orders.

The characters of S. H. Beale, B. B. Byrne, E. M. Fowler, E. A. Glidden, J. N. Marsh, B. M. Mitchell, L. D. Wardwell, and Lewis Wentworth, superannuates, passed.

H. W. Norton was elected a member of the board of trustees of East Maine Conference.

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In the afternoon the anniversary of the Preachers' Aid Society was held, Chaplain D. H. Tribou presiding. Addresses were made by Dr. J. H. Mansfield and Rev W. I. Haven, of the New England Conference.

At 4 P. M. Conference met as per adjournment, Bishop Cranston presiding.

C. F. Butterfield, E. V. Allen, A. H. Hanscom, R. A. Colpitt, D. R Pierce, were called to the altar, addressed by the Bishop, satisfactorily answered the Disciplinary questions, and were admitted to full membership and elected to deacon's orders, being well reported by committees.

A. E. Morris, F. Palideno, A. D. Moore and M. S. Hill were properly recommended and admitted on trial.

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The evening was devoted to the anniversary of the Epworth League, F. E. White presiding. Addresses were given by Rev. W. I Haven and A. W. Harris, Sc. D., president of the University of Maine. As in former services of the week the house was densely crowded, and the audience was in heartiest sympathy with each speaker.

SATURDAY.

At 5 A. M. the holiness meeting was led by B. W. Russell. Devotional services were held from 8 to 9.

At 9 Bishop Cranston called the Conference to business.

"What members have completed the Conference course of study?" C. H. Johonnett, R. Sutcliffe, W. A. Meservey, A. E. Russell, H. G. Boivie, C. B. Allen, passed in character, and were elected to elder's orders.

W. F. Prince, B. G. Seaboyer, C. H. McElhiney, were continued in studies of the fourth year.

Rev. Dr. Freeman, of the Sunday School Union and Tract Society, was introduced and addressed the Conference.

The votes on the constitutional amendments stood as follows: East Maine proposition, 48 for, 0 against; Rock River proposition, 63 for, 0 against.

It was voted that the next session of the Conference be held at Rockland.

Upon the nomination of the committee, E. M. Tibbets, Benj. F. Soule, and J. F. Knowlton were elected trustees of the East Maine Conference Seminary.

The committees on the Book Concern and Church Literature, upon Sabbath Observance, upon the work of the Freedmen's Aid and Southern Education Society, upon Education, upon the work of the American Bible Society, upon Sunday-schools and Tracts, and upon Temperance, reported, and the reports were adopted.

Charles Coombs, of the Free Baptist Church, was received to full membership as a deacon.

Notices were given, and Conference adjourned to meet at 3 P. M for the memorial service.

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In the afternoon Conference assembled at 3 o'clock according to adjournment, G. G. Winslow presiding by appointment of Bishop Cranston. Hymn 656 was sung, the Scripture lesson from 2 Cor. 4 was read, and prayer was offered by J. T. Richardson.

The memoirs of C. E. Libby, S. M. Dunton, and U. G. Lyons were presented, adopted, and ordered printed in the Conference Minutes.

The visitors to educational institutions and the fraternal delegates to sister churches were selected.

I. H. W. Wharff was chosen railroad secretary.

The committee on Church Extension presented their report, which was adopted.

I. H. W. Wharff was elected editor and publisher of the Conference Minutes, and to make arrangements for the publication of the Minutes of 1899.

Bishop Cranston came in, took the platform, and gave an instructive address upon "The Proprieties of Religious Services."

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In the evening Dr. W. H. W. Rees gave a graphic description of the condition of the colored race and poor whites of the South, and of the work of the Freedmen's Aid and Southern Education Society.

SUNDAY.

The early meeting was led by M. F. Bridgham. The Conference love-feast was in charge of W. L. Brown, and was largely attended and enthusiastically sustained from the beginning to the close.

At 10.30 Bishop Cranston, in the spacious City Hall, preached from Heb. 1: 1-2. It was a rich feast of thought, beauty and power.

In the afternoon the candidates, whose election has already been reported, were ordained.

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The evening meeting was an evangelistic service under the direction of Rev. and Mrs. Hamson-Hemus.

MONDAY.

The holiness meeting at 5 o'clock was led by F. W. Brooks. This service, like the others held at this early hour, was free from all that savors of fanaticism, and was a means of refreshing and spiritual strength to all who attended.

The Conference assembled for business at 9, the hour from 8 to 9 having been spent in a devotional service.

The statistical secretary and treasurer reported, showing an increase for benevolent purposes, and their reports were accepted.

The report of the stewards was presented by S. L. Hanscom and adopted.

The committee on Benevolent Claims, and on the Epworth League, reported. The reports were adopted.

The visitors to the East Maine Conference reported the school as prospering.

The printed Minutes were made the official journal of the Conference.

J. M. Frost was chosen a member of the Interdenominational Commission to serve two years.

H. E. Foss called attention to the work of the Maine Bible Society.

The committee on Missions reported, and the report was adopted.

A collection for the sexton, and a second collection to be divided equally among the brethren who have been placed upon the superannuated list, was taken.

The presiding elders were made a committee to revise the list of committees and nominate the committees for 1899

D. H. Tribou, I. H. W. Wharff, and C. A. Plumer were selected a committee to confer with similar committees from other Conferences respecting the establishment of a Home for Superannuates.

D. B. Phelan, N. La Marsh and N. R. Pearson were chosen district missionary secretaries.

The journal of the Conference was read and approved.

The Bishop announced the transfer of A. F. Chase to the Maine Conference, and of W. F. Prince to the New York East Conference.

It was voted that, after the reading of the appointments, the Conference stand adjourned.

The following are the appointments: —

BANGOR DISTRICT

E. H. BOYNTON, Presiding Elder

Alton, Argyle and West Oldtown, S. M. Small. Atkinson and Sebec, supplied by W. E. Green. Bangor — First Church, H. E. Foss; Grace Church, J. M. Frost. Brownville and Henderson, E. S. Burrill. Caribou, W. A. McGraw. Carmel and Levant, Mairy Kearney. Danforth. I. H. W. Wharff.

Dexter and Ripley, O. H. Fernald. Dixmont, T. A. Hodgdon. Dover, J. H. Irvine. East Corinth and Corinth, W. L. Brown. Easton, J. W. Hatch. Exeter and Corinna, E. A. Carter. Forest City and Vanceboro, C. H. Raupach. Fort Fairfield, E. V. Allen. Guilford and Sangerville, D. B. Dow. Harmony and Athens, M. S. Preble. Hartland and St. Albans, I. H. Lidstone. Houlton, D. B. Phelan. Hodgdon and Linneus, J. H. Barker. Howland and Montague, supplied by C. W. Stevens. Kingman and Prentiss, H. E. Stetson. Limestone, D. R. Pierce. Lincoln, C. H. Johonnett. Mapleton, M. H. Sippreile. Mars Hill and Bridgewater, supplied by G. J. Palmer. Mattawamkeag, W. T. Johnson. Monson, Swedish Mission, H. G. Boivie. Monticello and Littleton, F. H. Osgood. Moro and Smyrna, W. F. Campbell. Newport and Detroit, C. E. Springer. Oakfield, to be supplied. Old Town, C. L. Banghart. Orono and Stillwater, C. C. Whidden. Pittsfield and Palmyra, A. E. Luce. Patten, G. H. Hamilton. Sherman, to be supplied. South Presque Isle, supplied by Isaac Cheney. Wasnburn, supplied by E. O. Smith.

BUCKSPORT DISTRICT

J. W. DAY, Presiding Elder

Alexander and Meddybemps, supplied by A E. McMahone. Bar Harbor, C. B Allen. Brewer, John Tinling. Brooksville and South Penobscot, David Smith. Bucksport, J. T. Richardson. Bucksport Centre, supplied by W. H. Maffitt. Calais — First Church, C. H. McElhiney; Knight Memorial, S. A. Bender. Castine, N. L. Marsh. Columbia Falls, Columbia and Indian River, to be supplied. Cutler, to be supplied. Deer Isle, to be supplied. East Bucksport, to be supplied. East Machias and Whiting, A. B. Carter. Eastport, F. W. Brooks. Eddington, W. H. Powlesland. Edmunds and Marion, to be supplied. Ellsworth, J. P. Simonton. Franklin, J. D. Lombard. Gott s Island, supplied by O. S. Smith. Gouldsboro, C. B. Morse. Hampden, A. J. Lockhart. Harrington, S. O. Young. Lubec, M. S. Hill. Machias, Robert Sutcliffe. Millbridge and Cherryfield, C. T. Coombs. Neally's Corner, to be supplied. Orland and West Penobscot, supplied by W. Lermond. Orrington Centre and South, Charles Rogers. Pembroke, E. S. Gahan. Penobscot, G. M. Bailey. South Robbinston, Perry and North Perry, A. D. Moore. Southwest Harbor, M. T. Anderson. Stonington, supplied by C. W. Wallace. Sullivan, J. T. Moore. Surry and East Bluehill, H. M. Moore. Swan's Island, to be supplied. Wesley and Cooper, to be supplied. West Tremont, to be supplied. Winterport, D. H. Piper. West and North Lubec, to be supplied.

D. H. Tribou, Chaplain U. S. Navy; member of Ellsworth quarterly conference.

J. F. Haley, President of East Maine Conference Seminary; member of Bucksport quarterly conference.

ROCKLAND DISTRICT

W. W. OGIER, Presiding Elder

Belfast, G. G. Winslow. Boothbay Harbor, Wm. Wood. Bremen and West Waldoboro, A. E. Morris. Camden and Lincolnville Centre, T. S. Ross. Clinton and Benton, J. A. Weed. Cushing, H. I. Holt. Damariscotta and Mills, L. G. March. Dresden, supplied by J. W. Price. East Boothbay and South Bristol, A. E. Russell. East Vassalboro and China, F. W. Fowle. Friendship and South Waldoboro, A. L. Nutter. Georgetown and Arrowsic, supplied by C. F. Smith. Montville and Palermo, supplied by H. E. McFarlane. Morrill and Knox, supplied by A. D. Thibodeau. North Vassalboro and Vassalboro, M. F. Bridgham. North Waldoboro, C. W. Lowell. Orff's Corner, to be supplied. Northport, to be supplied. Pemaquid and New Harbor, C. E. Petersen. Pittston and Whitefield, C. H. Seiegar. Randolph and Chelsea, A. H. Hanscom. Rockland, F. E. White. Rockport and Lincolnville, N. R. Pearson. Round Pond and Bristol, R. A. Colpitt. Searamont, W. C. Baker. Searsport, H. W. Norton. Sheepscot, W. A. Meservey. Southport, C. F. Butterfield. South Thomaston and Spruce Head, G. E. Edgett. Thomaston, S. L. Hanscom. Union, V. E. Hills. Unity and Troy, supplied by W. Purinton. Waldoboro and Winslow's Mills, T. J. Wright. Wasnington, Fred. Palmeno. Westport, to be supplied. Windsor and Cross Hill, to be supplied. Wiscasset, B. G. Seaboyer. Woolwich, W. H. Dunnack.

C. A. Plumer, Chaplain Maine State Prison; member of Thomaston quarterly conference.

George Reader, H. B. Haskell and W. H. Patten left without appointment to attend some one of our schools.

Seekers after gold are often disappointed. Seekers after health take Hood's Sarsaparilla and find it meets every expectation.

CHURCH REGISTER

HERALD CALENDAR

Annual meeting of Dover Dist. Ep. League at Newmarket, N. H., May 18

Providence Dist. Pr. Mtg. at East Greenwich, R. I., June 6-7

POST-OFFICE ADDRESSES.

Rev. Seth C. Cary, President Alpha Chapter, Boston University, 3 Rosemont St., Dorchester, Mass.

Rev. W. J. Hambleton, 11 Tontine St., West Medford, Mass.

Rev. G. W. Mansfield, 146 Newtonville Ave., Newton.

Rev. C. H. Talmage, 379 Harvard St. (off Harvard Square), Cambridge, Mass.

Chaplain D. R. Lowell, 198 Columbian Ave., Rutland, Vt.

Rev. S. P. Heath, Gilford Village, N. H.

NORTH DISTRICT EPWORTH LEAGUE. — The annual convention of the North District Epworth League will be held in Union Square Church, Somerville, Thursday, May 26.

A. M. OSGOOD, Pres.

AMERICAN McALL ASSOCIATION. — The fifteenth annual meeting of the American McAll Association will be held in Boston, May 5 and 6. Day sessions at 10 and 2 30 o'clock in the First Baptist Church, Commonwealth Ave. Evening session on Thursday in the Central Congregational Church, corner Berkeley and Newbury Sts. Rev. George Elliot, D. D., of Philadelphia, Rev. Dr. Tomlinson, of Elizabeth, N. J., Rev. Alex. McKenzie, and others will deliver addresses. All invited.

PEWS TO BE GIVEN AWAY. — Newton Centre Church have 54 pews of five seats each (ash with black walnut trimmings) they would be glad to give to some needy Methodist Church. Address Treasurer M. E. Church, Newton Centre, Mass.

NEW ENGLAND CONFERENCE — CHURCH AID SOCIETY. — The annual meeting of the Church Aid Society will be held in Wesleyan Building, 36 Bromfield St., Wednesday, May 4, at 10 a. m.

GEO S. CHADBOURNE, Sec.

W. F. M. S. — The regular meeting of the Executive Board will be held on Wednesday, May 11, at 10 a. m., in the Committee Room, 36 Bromfield St, Boston. This will also be a special meeting of the Corporation to consider changes in the by-laws (Art. II, Art. IV, Sec. 5). ANNIE W. PHINNEY, Rec. Sec.

S. S. WORKERS' UNION. — The regular monthly meeting of the Methodist S. S. Workers' Union will be held on Monday evening, May 9, at 5.15 o'clock. Supper at 6.15. Guests of the evening are: Rev. C. A. Crane, D. D., of East Boston, and Rev. M. S. Hard, D. D., assistant secretary of the Church Extension Society. Mr. V. A. Field, of Chelsea, will favor the Union with readings. A conference on "Teachers' Difficulties — How Remedied?" will be held. Tickets now on sale at the Book Room, 36 Bromfield St.

VERMONT CONFERENCE. — The following corrections and additions are made to the list of appointments published last week: Montpelier District — Ascutneyville, supplied by C. O. Judkins. Bethel, supplied by E. W. Sharp. Bondville, S. L. Putnam. Brookline, supplied by M. H. Smith. Cuttingsville, supplied by S. C. Vail. Granville and Hancock, supplied by W. E. Lang. Landgrove, supplied by W. A. Evans. Ludlow, J. E. Badger. Northfield and Gouldsville, H. C. Johnson. North Thetford, supplied by G. H. Ellis. Pittsfield and Stockbridge, supplied by A W. Ford. Putney, supplied by J. H. Bennett. Quechee, supplied by A. J. Hough. Randolph and Bethel Gilead, G. O. Howe South Reading, supplied by H. G. McGlauflin. South Tunbridge, supplied by O. E. Flint. Union Village, F. M. Miller. West Berlin, supplied by Fred Daniels. West Fairlee, supplied by G. H. Ellis. Whitingham and Readsboro, J. E. Farrow.

St. Albans District — Alburgh, X. M. Fowler. Binghamville, supplied by Hart Fuller. Elmore, H. E. Howard. Grand Isle and South Hero, supplied by C. W. Ross. Montgomery, supplied by G. E. Deuel. North Hero, supplied by J Q. Angell. St. Albans Bay, supplied by O. L. Barnard Stowe, supplied by M. H Ryan. Waitsfield and Fayston, supplied by W. T. Miller. Westford, supplied by Hart Fuller.

St Johnsbury District — Bloomfield, supplied by J. L. Wesley. East Charleston, supplied by G W Cresley. Evansville and Brownington, supplied by O E. Newton. Glover, supplied by E L. Alexander. Greensboro Bend and Stannard, supplied by N A Ross. Hardwick, W. S. Smithers. Jay, supplied by John McDonald. Lunenburgh and East Concord, supplied by W. J. McNeil. Lyndonville, supplied by W. C. Johnson. Newport, Joseph Hamilton. N rth Danville, supplied by W. B. Patterson. South Albany, supplied by Sylvester Donaldson. Victory, supplied by George S. Smith waits River and Topsham, supplied by E. J. Cudworth. West Topsham, West Groton and East Orange, supplied by J. T. M. Stevens. Westfield and Troy, supplied by F. M. Barnes. Woodbury, supplied by C. W. Kelley.

W. I. Joseph left without appointment to attend one of our schools.

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OBITUARIES

For none return from those quiet shores,
Who cross with the boatman cold and pale;
We hear the dip of the golden oars,
And catch a gleam of the snowy sail;
And lo! they have passed from our yearning hearts,
They cross the stream and are gone for aye.
We may not sunder the vail apart
That hides from our vision the gates of day;
We only know that their barks no more
May sail with us o'er life's stormy sea;
Yet somewhere I know on the unseen shore,
They watch, and beckon, and wait for me.

—*Nancy A. W. Priest.*

Tanner.— Mrs. Sarah J. Tanner was born in Middletown, R. I., in 1854, and died in Newport, R. I., March 5, 1898.

Mrs. Tanner was converted at the age of fifteen, during the pastorate of Rev. E. F. Jones, in the Thames St. Methodist Episcopal Church, Newport. About five years since she transferred her membership to First Church, and continued her relation there as long as she lived. She was a woman of great cheerfulness and strong faith, and had much reserved power which was manifest in her days of failing strength.

For some years her health had not been firm, depriving her of the privilege of attending church much of the time; yet scarcely a month passed without seeing her once in her accustomed place, delightfully listening to the instruction of the Word of Life. Her last sufferings were brightened by her unfailing sympathies and her tender, earnest love for Christ. On the last day of her life one living in the same house said: "We have lived together eleven years." "Yes," said Mrs. Tanner, "and not one unpleasant word, thought, or deed has passed between us."

More than once she said, "There is no shadow in the valley of death." She has passed through it to be with Christ, leaving a husband, one brother, a sister and mother.

J. H. ALLEN.

Claflin.—Mrs. Mary Streeter Claflin was born in Vernon, Vt., March 4, 1832, and died in West Newton, Mass., April 18, 1898.

She was the daughter of Noyes and Mary Streeter. At Wesleyan Academy, Wilbraham, she became acquainted with Wilbur Fisk Claflin, of Hopkinton, son of Lee Claflin, to whom she was married, Oct. 10, 1853, by Rev. Edward A. Rice, at her home in Vernon. We well remember the presence of these two choice spirits at the Academy, and studied German with Miss Streeter under that favorite professor, Rev. Fales H. Newhall. She was the life of every circle and the spur of every enterprise.

In her home at Hopkinton she was a royal hostess and everywhere a remarkable woman. She spent some years after the death of her husband with her son, Clarence Claflin, in Omaha, where she was very useful in our church, and under the inspiration of Bishop Newman succeeded in raising a large amount of money for an Omaha Methodist Deaconess Hospital, traveling over Nebraska many hundred miles for this purpose. She returned from the West a few years since and lived in Boston, becoming connected with Tremont St. Church.

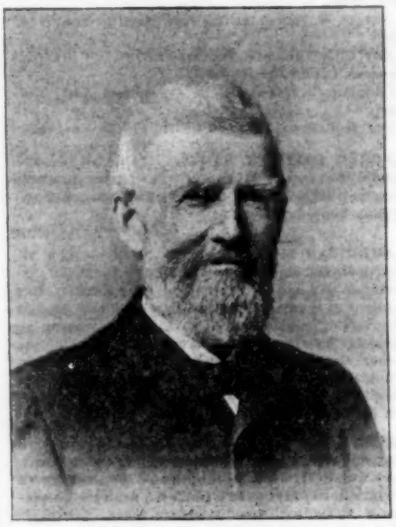
She had been for many weeks sick at the home of her son Adelbert, in West Newton. Bishop Mallalieu, who was a student at Wilbraham at the same time with Mr. and Mrs. Claflin, called and prayed with the sufferer. She thought it to be her last sickness, but was resigned to go, only wishing to stay for her family. Clarence and his wife and daughter, Alma, were with her when the end came. Adelbert had been obliged by pressing business to go to Seattle; a telegram was read at the funeral, expressing his great loss and grief and requesting a broken column of flowers placed at the head of her casket.

At the funeral a beautiful and appropriate poem, "The Home Maker," by Mrs. A. D. T. Whitney, was read; Dr. J. D. Pickles read selections of Scripture, and Rev. Wm. J. Hambleton, a former pastor in the Hopkinton Church, offered prayer. In the absence of Bishop Mallalieu, the writer took part, and conducted further services at the family tomb in Milford, where the remains were deposited in their marble resting-place by the bodies of her husband and son Ernest.

"If thou hast friends, show thyself friendly." E. W. VIRGIN.

Burgess.—Seth S. Burgess was born May 18, 1810, in Sandwich, Mass., and died in Monument Beach, near his birthplace, Aug. 11, 1897. He was eighth in line from Thomas Burgess, who (in 1637) was one of the seven original settlers of Sandwich.

From his childhood Mr. Burgess gave promise of a career by a fine sense of honor, a constant sturdiness of character, and a marked depth of religious feeling. The rule of his life was early given him by his father when often he said to him as a child: "Seth, always deal honestly." He grew up at a



SETH S. BURGESS

time when the education of a boy was in the world's conflicts rather than in its schoolrooms. He first sailed when ten years old; became mate at eighteen, and a few months later was made captain, and remained master of a ship for forty years. For twenty-two years continuously he sailed in the Brazilian trade for Thos. Whitridge & Co., of Baltimore, until age compelled his retirement. During his long career he never lost a man nor had a serious mishap aboard his vessel—an imperishable evidence of his skill and care.

He was twice married, and survived both his wives, but two children remain who are seeking to walk in his footsteps.

By birth one of nature's noblemen, he added to the impulses of a pure heart all those graces of character which spring from a humble faith and a sincere devotion to the highest Christian ideals. While a child he united with the church, and early was elected an officer, and continued to sit in her councils until his death. By his tender sympathy, his liberality, his strong sense of right, his prudence in the administration of affairs, he made his church largely what it is today.

The faith which sustained him in all these relations kept him at the last, and his end was in great peace. There are many to miss him, few to take his place; yet, though dead, his hallowing influence still lives in the hearts of those who marked his walk with God. E.

Marshall.—John H. Marshall was born in Saco, Me., May 23, 1835, and died in the same town, Jan. 3, 1898.

Mr. Marshall was converted in 1865, and united with the Park St. Church, Lewiston, where he remained a member until his death. He proved himself to be a faithful and honored member of the church, filling the offices of steward and treasurer, and was a noble worker in the Sunday-school, serving a term as its superintendent. He lived a very devoted Christian life, being truly a living, loyal, daily Christian, a self-denying, self-sacrificing worker in his Master's vineyard, and had the love and respect of his brethren.

Mr. Marshall was employed by the Lewiston Bleachery for about thirty years, and is thus spoken of by them: "His many good qualities had won for him the respect and esteem not only of the officers of the company, but also of all the employees with whom he came in contact. His agreeable manner and his good Christian example had a very beneficial effect on all who came within his influence.'

His faith in God bore him up in his great sorrows and losses, all of his family being taken from him. He was twice married and had three children.

His sickness was lingering and tedious, but he was resigned, patient and trustful to the last, and died in the triumphs of the Christian faith. "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." C. A. S.

Bowie.—Betsey Mitchell Bowie, daughter of William and Avis Mitchell, and wife of the late David Bowie, passed to her eternal rest, March 30, 1898. She had been a lifelong resident of Durham, Me., and had attained the advanced age of 90 years and 6 months.

Betsey Mitchell was married to David Bowie in 1830. Of their six sons and two daughters five remain to mourn their loss.

Mr. and Mrs. Bowie were stanch supporters of the church and lived their religion in all their transactions. Mr. Bowie preceded her by fourteen years to the eternal home; now they are united again.

Her last days were filled with joy at the prospect of soon reigning with Him who had so long been her life and salvation. The last testimony that we ever heard from her, a few weeks before she passed away, was filled with the spirit and power of the Lord.

W. H. VARNEY.

Brown.—Van Rensselaer Brown was born in Jay, Me., May 3, 1817, and died Dec. 9, 1897.

He was married to Almira Williams, Nov. 27, 1847. They celebrated their fiftieth wedding anniversary Nov. 27, 1897. "Father" Brown, as he was familiarly called, was a member of the Methodist Episcopal Church about sixty-two years, and a member of Central Church, Brockton, for over fifty years. He was class-leader for much of that time, besides holding other official positions in the church. He was a faithful, upright, devoted Christian. He had the confidence and respect of all who knew him. He had been a reader of ZION'S HERALD for forty-nine years, and it was the writer's privilege to renew the subscription the fiftieth time.

Death came suddenly to this faithful servant of God, but He was prepared to go. His wife survives him and mourns the loss of a kind, loving husband. We could only say, "Blessed are the dead which die in the Lord." A. HORACE KEELER.

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TWO METHODS WITH THE NEGRO

REBECCA HARDING DAVIS.

NOTE, too, the words by which this keen-sighted leader [Booker Washington] strove to inspire the ignorant, unable hosts before him. Not a hint of their wrongs, past or present; not a single mention of slavery; not a moan for their poor chance in life, but sharp, ringing orders, to be obeyed now and here.

"Go to work. Buy land. Build a cabin. Keep it clean. Don't buy bogus jewelry, sewing-machines you can't run, organs you can't play. Pay for a good teacher for your children. Be clean, be honest. Make yourselves decent Christian men and women. But, first of all, go to work."

One must travel through the South and see the interminable wastes of pine forests and swamps, with their wretched "clarins," swarming with half-starved idle Negroes, and remember that these hordes are numbered not by thousands, but by millions, to understand the task which this man has set himself. He shouts in their ears only such words as they can understand. He does not try to hide their shortcomings from themselves or the public. He knows that the surgeon must probe to the bottom of the ghastly sore before he can heal it.

Unfortunately, there are other leaders of this people who do not pursue so wise a policy. They are young, educated men, naturally made bitter and resentful by the cruel injustice of their treatment by the whites. They probably find themselves ostracized and insulted by people whom they believe, perhaps justly, to be their inferiors. They then make the mistake of considering their whole race as in the same condition as themselves, and try to instil into them their own antagonism to the whites. . . . .

If this discontented leader will go through the Gulf States today he will find farms, mills and phosphate works without number abandoned for want of laborers, while Negroes by the thousand are standing idle. The explanation is everywhere the same. They would work for two or three days and then stop and live on the money earned, or they would throw up a job to move on in a body to another place.

These morbid cries of discontent from the educated Negro against the unjust white are natural, but useless. Let him face facts, and if he wishes to help his ignorant brother in the South, take Booker Washington's method to do it. Don't talk to him of slavery, which is dead and buried. Talk to him of his own laziness, which is a worse enemy to him than any slave-owner ever was or could be. Don't antagonize him to the people who gave their lives to free him and are now giving their money to educate and civilize him. If he ever succeeds in this country it must be with the white man as his neighbor and friend, not as his enemy.

There are tens of thousands of Negroes educated and not educated in both the South and North who are leading useful, honorable lives. They are teachers, merchants, skilled craftsmen and helpers in the "mansion-house." They have their own self-respect and the respect of their white neighbors. No such men or women, I venture to say, are let or hindered in their quiet road to success by the whites. I know such men who own large farms and others who have built blocks of houses in the very heart of the old Confederacy.

If the teacher who goes out from Hampton and Tuskegee wishes to convert the field-hands into such men, let him not waste his time in bewailing the wrongs of his grandfathers or the malign influence of his white neighbors upon him, but let him say with Booker Washington: —

"We have a splendid chance now to make of ourselves a great people. Let us go to work and do it."

The white Washington never spoke a wiser or more timely word. — *Independent.*

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NEWS OF THE WEEK

Tuesday, April 26

— The plague breaks out in Calcutta.

— Assistant Secretary of the Navy Roosevelt to resign, raise a regiment of cowboys and hunters, and be appointed its lieutenant colonel.

— The Senate passes the Naval Appropriation and Army Reorganization bills.

— The War Department calls upon the States for their quotas of volunteers.

— Italy proclaims neutrality.

— John B. Moore, ex-Assistant Secretary of State, reappointed to that office.

— May wheat touches $1.20 in Chicago.

— Capt. A. T. Mahan, U. S. N. (retired), ordered home from abroad; he will become a member of the Strategy Board.

Wednesday, April 27

— Hunger riots and famine prices reported from Porto Rico.

— No mails to be sent to Spain or any of her colonies; all Spanish mail matter to be returned or seized.

— The Philadelphia Commercial Museums to send a commission to China to stimulate trade with this country.

— The "Mangrove" (a lighthouse tender) captures the Spanish steamer "Panama" — a very valuable prize.

— Lieut. A. S. Rowan, U. S. A., landed in Cuba to arrange for Cuban co-operation.

— China accedes to Japan's demand that the province of Fo-kien, opposite Formosa, shall not be alienated.

Thursday, April 28

— Commodore Dewey's squadron leaves Mirs Bay, near Hong Kong, for the Philippines.

— The Spaniards capture the American bark "Saranac," at Iloilo.

— The Spanish warship "Pelayo," with two torpedo boats, cruising near Gibraltar, to intercept American vessels.

— The American ship "Shenandoah," reported captured, reaches England safely.

— The monitor "Terror" captures a prize, with $70,000 cash and other valuables.

— The E. Howard Clock and Watch Company of this city makes an assignment.

— General Booth, of the Salvation Army, sails for England.

— Gen. Grant's 76th birthday celebrated in New York city and Galena.

— The forts being built at the entrance of the harbor of Matanzas bombarded by the "New York," "Puritan" and "Cincinnati," and silenced; no casualties on the American side.

Friday, April 29

— The Spanish supply steamer "Guido" captured by the monitor "Terror;" fourteen shots fired and damage done before she surrendered.

— Secretary Alger desires to raise six regiments composed of persons who have had yellow fever.

— Certain chemists in Chicago claim to have discovered a method of making superior rubber by vulcanizing the oil from corn.

— Judge Torrey of Wyoming authorized to raise a second regiment of "rough riders."

— Gloucester fishermen enlisting for the navy.

— Explosion at the Atlantic Dynamite Works near Dover, N. J., six killed, four hurt.

Saturday, April 30

— Portugal proclaims neutrality.

— The Spanish fleet leaves Cape Verde islands.

— The Red Cross steamer "Texas" arrives at Key West.

— The steamer "Paris" reaches New York safely.

— The House passes the War Revenue bill.

— The Brazilian cruiser "Nictheroy," sold to this Government, has been renamed the "Buffalo."

— Lightships to be withdrawn along the coast, and harbor lights not to burn at night.

— A Southern Pacific train held up near Comstock, Texas, and the express car dynamited; the mail pouches also rifled.

Monday, May 2

— Cuban guides sent to Key West from Gomez' army to render aid to our invading force.

— The battleship "Oregon" arrives at Rio Janeiro in its long cruise around the Horn.

— Five war vessels went to sea from New York on Saturday.

— A Spanish merchant steamer captured off Cienfuegos; several Spanish officers made prisoners.

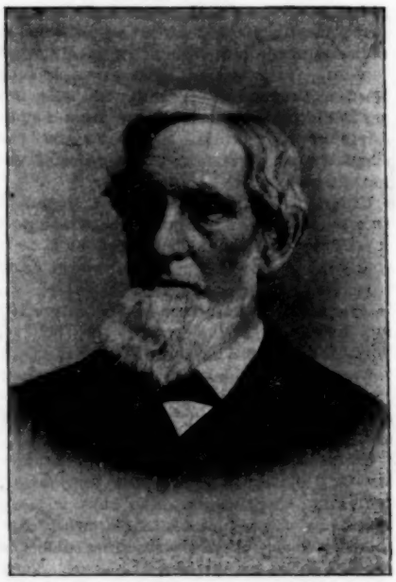
— The Spanish fleet in Manila harbor practically destroyed by Admiral Dewey's squadron; a brilliant and decisive victory, followed by the bombardment of Manila and its surrender.

— Philip Calderon, R. A., the eminent painter, dies in London.

Death of Rev. Charles Munger

THIS venerable man of God, a well-known member of the Maine Conference, died at the home of his daughter, Mrs. Abbott, in Rochester, N. H., April 29, at the age of 80 years. It was in this very town, while his father was pastor, that he was born. His father, Rev. Philip Munger, was an able minister of the Maine Conference, and was at one time stationed in the city of Boston. The deceased belonged to a family distinguished for more than ordinary ability. His father was one of the strongest men intellectually in the New England ministry of his time. His brother, Rev. Cyrus C., for some time a member of the old Providence Conference, was an able preacher; and another brother, John W., a lawyer in Portland, was a man of ability. It seems natural that Charles should have been a man of intellectual strength. He became a member of the Maine Conference in 1841, and took rank, from the beginning, among its ablest preachers, holding this position for fifty-seven years. He has been, pre-eminently, a Bible student. We doubt if any one in New England Methodism has ever been a man of one book more than he. He was remarkable for his thorough knowledge of the Bible — its history, its chronology, its biography and prophecy. These topics were as familiar to him as the alphabet. His mind was so constituted that he took in all the facts and figures and retained them without effort. His "Chronology of Bible History, and How to Remember It," published by the Book Concern, was a great help to many. For more than forty years he has been an earnest advocate of Scriptural holiness, accepting, theoretically and experimentally, the Wesleyan view; and he never swerved from it to the end of life.

Mr. Munger was a profoundly conscientious man. He seemed to do all in the fear



REV. CHARLES MUNGER

of God and from a deep conviction of duty. He never asked, "What will the people say or think?" Truth and right, with him, were first, last, and always. He was an honored member of the "National Association for the Promotion of Holiness" for thirty years, and his sermons at these great gatherings were always well received. He was modest in his professions, generous in his impulses, and kindly in his intercourse with his brethren. They all esteemed him as an unselfish, honest, unswerving adherent to what he believed to be right; and though they did not always agree with him, they gave him the credit of being true to his convictions. Those who had known him longest, loved him most. In his long and painful illness of six months, and in the hour of death, he found the consolations of his religion sufficient for all his need. In a letter from his daughter Lillian to the editor she says: "The interest you have shown in father throughout his illness has been very precious to us."

Mr. Munger leaves a son and three daughters. We extend to them our condolence in this hour of their great sorrow. The funeral services were attended at Clark Memorial Church, Woodfords, Maine, and his mortal remains rest in the beautiful Evergreen Cemetery, Portland, beside his beloved Celia, who preceded him some years ago to the better land. At the request of the family, Rev. William McDonald, D. D., the life-long friend of the deceased, officiated at the funeral, assisted by Revs. I. Luce, J. R. Clifford, E. O. Thayer, and others.